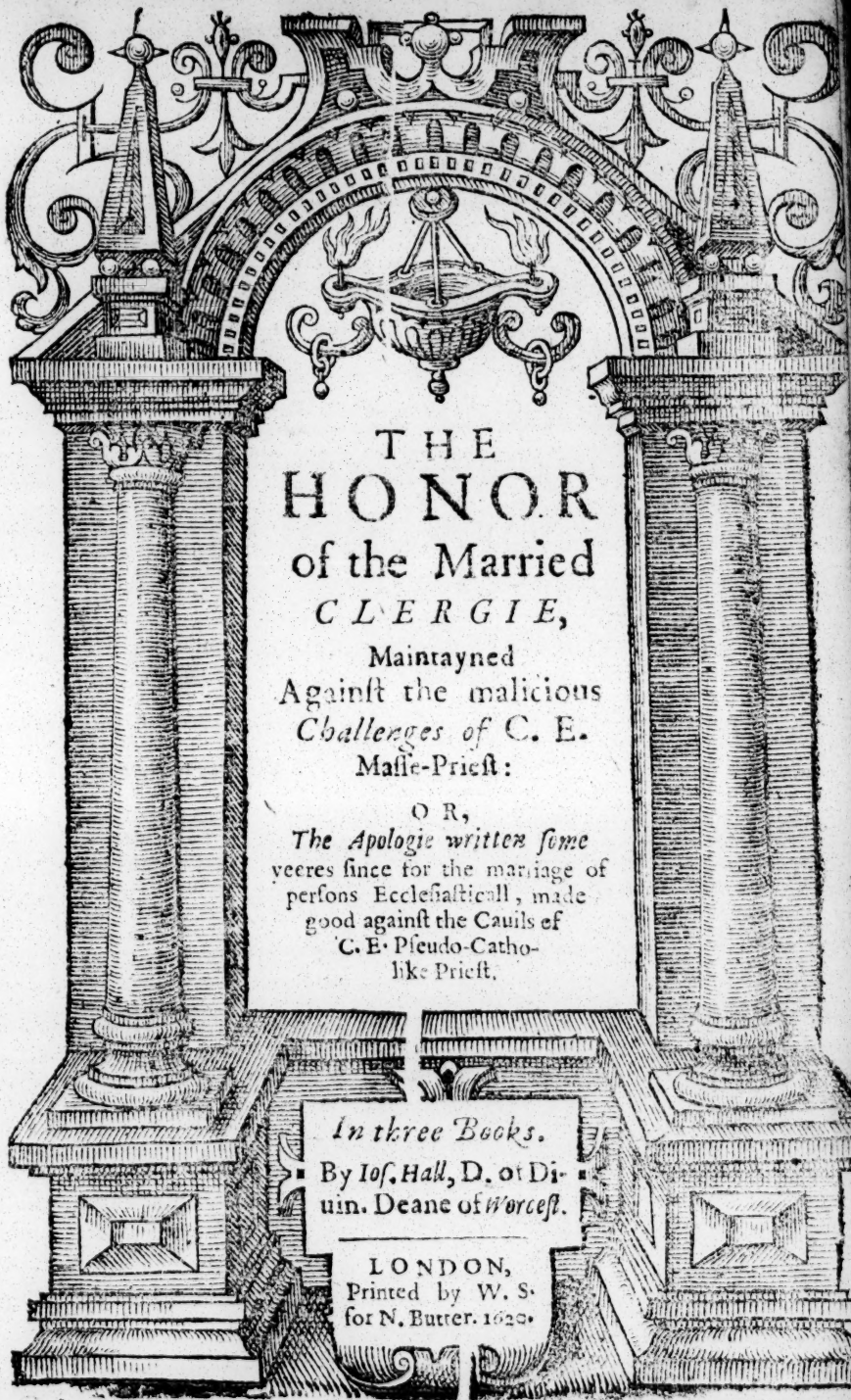

THE HONOR of the Married *CLERGIE*,

Maintayned Against the malicious *Challenges of* C. E. Masse-Priest:

OR,

The Apologie written some yeeres since for the marriage of persons Ecclesiasticall, made good against the Cauils of C. E. Pseudo-Catholike Priest.

In three Books.

By *Ios. Hall*, D. of Diuin. Deane of *Worcest.*

LONDON,
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OA

TO THE MOST REVEREND FATHER IN GOD, AND MY MOST HONORED Lord, *GEORGE*, Lord Archbishop of CANTERBVRIE, *Primate of all* England, *and Metropolitan, one of his Maiesties most Honourable Priuie Counsaile.*

MOST REVEREND FATHER, *and no lesse honored Lord,*

IT was my desire and hope to spend the residue of my Time and thoughts in sweete and sacred Contemplation. Satan enuying mè this

happineſſe, interrupts me by the malice of an importune Aduerſary. Twelue yeeres agoe I wrote a little Apologeticall Letter for the Marriage of perſons Eccleſiaſticall; and now thus late, when I had almoſt forgot that I had written it, a moodie Maſſe-prieſt drops out a tedious and virulent Refutation; thorow my ſides ſtriking at the moſt Honourable, and flouriſhing Clergie of the whole Chriſtian World; labouring not ſo much for my diſgrace (what would that auaile him?) as the diſhonour and ſcorne of our holy Profeſſion, in the eyes of our people. I could contemne it in ſilence, if the Quarrell were only mine; Now my wrong cannot bee diſtinguiſhed from thouſands: God and his Church are ingaged in this cauſe, which in my foile could not but ſuſtayne loſſe; neither may I be now ſilent with ſafetie, without miſconſtruction. Let this hand and Tongue bee no longer mine, then they may ſerue my Maſter in Heauen,

uen, and his Spouſe on Earth. That which I wrote in ſome three houres, he hath anſwered in three quaternions of yeeres; and what I wrote in three leaues, he hath anſwered in no fewer Pages then 380. Should I follow him in this proportion, hee might after ſome Centuries of yeers expect an anſwere in *Toſtatus-hydes*; whoſe firſt word ſhould be, *Quis leget hæc?* Or if my patience would delay my reply to the iuſt paces of his anſwere, this Volume of his would perhaps bee vaniſhed into Groſſers ſhops for waſte Paper *in thuris piperiſue cucullos*; and would no more need anſwere then now it deſerueth one. But hearing of the inſultation of ſome Popiſhly affected, who gloried and triumphed in this ACHILLES *pro Catholicis*, I addreſſed my ſelfe to the Worke, with no little indignation, and no leſſe ſpeed: That my ſelfe-conceited Aduerſarie, and his ſeduced abettors may ſee how little a well-ordered Marriage is guiltie of deadding our

ſpirits, or ſlacking our hands; at the beginning of this Summers Progreſſe, when it pleaſed his ſacred Maieſtie to take notice of this ſorrie Libell, and to queſtion with mee concerning it, I had not ſo much as read it ouer; ſo newly was it come to my hands, ere his happie returne, (bee it ſpoken to the only glorie of him that inabled me) I had not only finiſhed this Anſwere, but twice written it ouer with my owne hand; and yet made this but the recreation of the weightier buſineſſes of my Calling, which now did more then ordinarily vrge me.

It was my purpoſe to haue anſwered (as beſeemeth the perſon *à quo*, not *ad quem*) mildely, according to my knowne diſpoſition, but vpon better deliberation, I found the inſolencie of my Refuter ſuch, that I could not fauour him, and not bee cruell to my cauſe. It therefore for many (it is his owne art and word) *railatiue* Pages, hee receiue from my vnwilling and enforced Pen

Pen now and then, though not a *Relatiue* to ſuch an Antecedent, yet perhaps ſome drop of ſharper Vineger, then my Inke vſeth to bee tempered with all, bee may forgiue mee, and muſt thanke himſelfe: What needed this cauſe ſo furious an Inuectiue? As if the Kingdome of Heauen, and all Religion conſiſted in nothing but Mayden-head, or Marriage? Cardinall *Bellarmine*, when hee ſpeakes of the *Greeke* Church, wherein a married Clergie is both allowed and required, ſhuts vp moderately; That if this were all the difference betwixt them, and the *Romane* Church, they ſhould ſoone bee at peace. If my Refuter had ſo thought, this had not beene his firſt Controuerſie: Both eſtates meete in Heauen. *Iohn* the Virgin reſts in the boſome of married *Abraham*; This inordinate heate therefore of proſecution riſes from faction, not from holy Zeale: Hence it was that my Aduerſary cunningly ſingled out this point from many o-

Si errorem alium non haberent, facilè pax concederetur, Bell. de Cleric. l. 1. c. 21.

thers, ranged in my poore Diſcourſes, as that wherein (by Biſhop *Iewels* confeſſion) hee might promiſe to himſelfe the likelieſt aduantage of Antiquitie; and how glorioufly doth he vaunt himſelfe in the oſtentation of Fathers and Councels! which vaine flouriſh how little it auayles him, the proceſſe ſhall ſhew; where it ſhall appeare vpon what grounds no ſmall piece of Antiquitie was partiall to Virginitie, and ouer-harſh to Marriage, as *Beatus Rhenanus*, a learned and ingenuous Papiſt confeſſeth. But this wee may boldly ſay, that if thoſe holy men had out-liued the bloudie Times, and ſeene the fearefull inconueniences which would (after a ſettled peace) inſue vpon the ambition, or conſtraint of a denyed Continency, they had doubtleſſe changed their note; and with the moderate and wiſeſt ſpirits of the later times, pleaded for that libertie which the Reformed Church now enioyeth. The vniuerſall conceſſion whereof (after the

B. Rhenan. Arg. lib. de exhort. Caſtit. Tertull.

Eneas Sylvius. Panormitan. Durandus. Pereſius. Mantuanus. Eraſmus, &c.

the priuate Suffrages of worthy Authours) came to a publike treaty in the *Romane* Church, amids the throng of their late *Tridentine* Councell, and it is worth the while to obſerue on what grounds it receiued a repulſe. If Prieſts ſhould be allowed Marriage (ſay thoſe wily *Italians*) it would follow that they would caſt their affections on their Wiues and Children, and conſequently on their Families, & Countries, whereupon would ceaſe that ſtrait dependance, which the Clergy hath vpon the See Apoſtolike; In ſo much as to grant their Marriages, were as much as to deſtroy the Hierarchie of the Church, and to reduce the Pope within the meere bounds of the *Romane* Biſhopricke. This was the plea of the Clergie; their thriftie Laitie, (together with them) enemies to the bleſſing, (or, as they conſtrue it, the curſe) of fruitfulneſſe, are wont to plead, *Troppo teſte:* our *Gregorie Martin* of old computes the preiudiciall increaſe

che Coll' introdutione del matrimonio de' Preti ſi farebbe, che tutta voltarebbe l'affetto & amor loro alle moglie, a' figli, & per conſequenza alla caſa, & alla patria; onde ceſſerebbe la dependenza ſtretta che l'Ordine Clericale ha con la ſede Apoſtolica, & tanto ſarebbe. Conceder ill matrimonio a Preti, quanto diſtrugger la Hierarchia Eccleſiaſtica, & ridur il Pont. che non foſſe piu che Veſcouo di Roma. Hiſtor. Concil. Trid. pag. 662.

Troppo feſte, troppo teſte, troppo tempeſte. Vid. Dallingt. obſerua. vpon Guicciard. Doctor *Mart.* againſt Pr Marr.

creaſe that might ariſe from theſe Marriages to the Commonwealth. It is not Religion, but wit that now lyes in our way. Fond men that dare thus offer to controll the wiſdome of their Maker, and will be tying the GOD of Heauen to their rules of ſtate. As it is, no Church in the whole World (except the *Romane*) ſtands vpon this reſtraint, whereof the conſequences haue beene ſo notoriouſly ſhamefull, that wee might well hope, experience would haue wrought, if not redreſſe of their courſes, yet ſilence of ours. And ſurely, if this man had not preſumed that (by reaſon of the long diſcontinuance of Popery) time had worne out of mens mindes the memory of their odious filthineſſes, he durſt not thus boldly haue pleaded for their abominable Celibate; The queſtion whereof, after all buſie diſcuſſions, and pretences of age, muſt bee reſolued into no other then this, How farre the Tradition of a particular Church is worthy to preuayle againſt

gainſt Scripture: yea, and againſt other Churches. A point, which a very weake iudgement will bee able to determine.

In this returne of my Defence, I doe neither anſwere euery idle clauſe, nor omit any eſſentiall: This length of mine is no leſſe forced then my Aduerſaries continencie: wherein yet my Reader ſhall not ſigh vnder an irkſome loquacitie. I preſume to dedicate this vnworthy labour to your Grace, whome this famous Church daily bleſſeth, as her wiſe, faithfull, and vigilant Ouerſeer, as a renowned Patterne of holy Virginitie, and Patrone of holy Marriage. The GOD of Heauen (whoſe watch you carefully keepe) preſerue you long to his Church; and make vs long happie in your Grace, and you euer happie in his plentifull bleſſings. Such ſhall euer be the Prayers of

Your Graces most humbly deuoted,

IOS. HALL.

THE ANSWERE TO the Aduertiſement.

THE man beginnes with a threat, I may not but tremble; He frights me with an vniuerſall Detection of my errours. It is almoſt as eaſie to find faults, as to make them. Perhaps the Time had bin as well ſpent in toſſing of his Beades: How happie a man am I that ſhall ſee all my ouerſights? My comfort is, that if my Tree were fruitleſſe, there would be no ſtone throwne at it. In the meane while, how well doth the title of a Detector become him that hides himſelfe? If he be not afraid or aſhamed of his cauſe, let his name be known that his victories may be recorded. It is an iniurious and baſe aduantage to ſtrike and hide; and after a pitch't Duell to gall a fixed Aduerſary out of loop-holes. If his perſon bee vpon ſome trea-

treasonable act obnoxius, it is hard if some of his names be not free: But if I must needs bee matcht with the shaddow of a Libeller, I will so take him, as he deciphers himselfe: C. E. Cavillator Egregius; and vnder this true stile of his, am readie to incounter him, and doe here bid Defiance to an insolent, and vniust Aduersary: And first let mee tell my Cauillier, this order is preposterous. If all my errours be at the mouth of the Presse, how is it that two or three of them are thus suffered to outrunne their fellowes? Was his malice so bigge with these, that it could not stay the time of the common deliuerie? Needs must they be notorious falshoods, that are thus singled out from the rest. Let them appeare in their owne shapes, vgly, (doubtlesse) and prodigious. The first is, That most shameleſſe aſſertion that *Bellarmine* vnder his own hand acknowledges, 237. Contrarieties of Doctrine amongst his Catholikes. *Could the man but haue patience, he should finde aboue three hundred: What sayes my*

De-

Ex Decad. Ep. 3. Epist. 5. Reckoned out of *Pappus* his Enumeration; My Peace of *Rome* makes vp 103.

Detector to this? Hee hath not ſeene the ſeuerals, yet (like a braue man at Armes) he profeſſes to kill his enemy ere hee can appeare; and tels vs thoſe 237. Contrarieties, are nothing but 237. lyes in one aſſertion. That there are in them ſo many vntruths I eaſily grant; for in Contradictions one part muſt needs be falſe; and Truth is but ſingle: They are vntruths then, (lyes are too broad a word) but their owne. My aſſertion ſhall only iuſtifie that they are told; let him take care for the reſt:

But they are not in points belonging to Faith and Religion, only in matters vndecided, and diſputable; *Obiect.*

The ſequell ſhall try that ſhift; Why doe wee fore-ſtall our Reader? Who knowes not that there cannot bee ſo many points fundamentall? Let him take them as they are, I aggrauate nothing; It is but only in ſuch light chaffe, as this; In the number and extent of Bookes Canonicall, wherein DRIEDO, ERASMVS, GENEBRARD, CAIETAN, SIXTVS SENENSIS *are acknowledged to oppoſe the reſt; In the* *Sol.*

the Popes infallibilitie of iudgement, wherein GERSON, ALMAYNE, *Pope* ADRIAN, ECKIVS, HOSIVS, PIGHIVS, WALDENSIS *are at quarrell; In the reach and originall of ſpirituall iuriſdiction, wherein* ABVLENSIS, TVRRECREMATA, FRAN. A VICTORIA, ALPHONSVS DE CASTRO, &c. *proclayme to differ: what ſhould I inſtance in more? It is but in the Popes power in Temporalties, in the inerrableneſſe of Councels, whether particular confirmed by the Pope or Generall; in the authoritie of Councels aboue Popes, in the force of Vowes, in the worſhip due to Images, and the like. Theſe and ſuch other are the ſlight Trifles (ſince all cannot bee weightie) impertinent to faith, wherin the* Romiſh *Doctors varie.*

Neither doth my aſſertion of their diſcord gall him more, then of our Vnitie: O the fore-head of Heretikes! I ſaid that we in our Church differ only in Ceremonies, they in ſubſtance. Let him giue leaue to the contra-di-

uiſion

uiſion *of theſe two, and I will take leaue to maintayne the* indiuiſion *of the Church of* England, *in the dogmaticall points of Faith.*

This boldneſſe, together with my eminent ignorance, makes him admire the ſcarcitie of learned men in our Countrey, that could finde no better Doctors to ſend to Dort *Conference then Maſter* Hall. *To your griefe, Sir, it was a Synode, and that noble and celebrious; Neither was it out of want that your ſilly Aduerſarie was ſent thither. This happie Iland (which hath no blemiſh but that it yeelds ſuch Vipers as your ſelfe) abounds (as you too well know) with ſtore of incomparable Diuines; ſuch as may ſet your* Rome *to ſchole. So, as the Meſſengers of* Pyrrhvs *long ſince called your* Italie, *a Country of Kings, and* Egypt *was wont to be called the Countrey of Phyſicians, ſo may this bleſſed Iland of ours iuſtly merit the title of* The Region of Divines. *For me, I can be content to bee baſe enough in mine owne eyes, but if my*

πατρὶς βασιλέων.

disparagement shall redound to my betters, I dare tell him it is my comfort, that I was sent thither by a iudgement no lesse infallible, then of PAVL *the Fift. Let himselfe or any of his Eaues-dropping companions (to whom that place stood open) say wherein I shamed those that sent me. It was my iust griefe, that the necessitie of my health, yea of my life, called mee off immaturely; but since either death or departure must bee yeelded to, others shall iudge whether I went away more laden with infirmity, then (howeuer vnworthy) with approbation.*

Necessitate propellente, proditio est ea tacere quæ quis studiosè perfecerit. Chryſoſt. in illa: vtinam toleraſſetis, &c.

But that second lye of mine is so loud, that all my Brethren of Dort *must heare it, and they which were lately the Witnesses of my sinceritie (gracing me with the deare Testimonie of their approoſe) are now made the Iudges of my impudencie. What Monster of falshood will come forth?* In my censure of Trauel glancing at the Iesuiticall bragge of their Indian Miracles *(whereat their very friends make sport)* I charge Cardinall *Bellarmine*

larmine for an auoucher of theſe Coozenages, who dares auerre that his fellow *Xauier*, not only healed the Deaſe, Dumbe, and Blinde, but rayſed the Dead, to which I adde (whiles his Brother *Acoſta*, after many yeeres ſpent in thoſe parts, can pull him by the ſleeue, and tell him in his eare, ſo loud that all the World may heare, *Prodigia nulla producimus.*) *This is my Indictment*; *Let me come to my Tryall: Caſt mee, if yee can, yee reuerend heads*; *I craue no fauour. Where lyes this ſo lewd lye, and malicious abuſe? That* BELLARMINE *ſayes thus of the Ieſuite* XAVIER *is not denyed*; *That* ACOSTA *ſayes thus of himſelfe, and his fellow Ieſuites, is granted*; *The firſt lye yet is,* ACOSTA *was neuer in the* East-Indies *at all, nor* XAVIER *in the* West; *and how then could* ACOSTA *ſpend many yeeres in thoſe parts? A perilous Plea! Who euer, I beſeech you, mentioned either* East *or* West? *I ſpake of the* Indies *in common*; *ſo did his* BELLARMINE, *from whom I*

Bell. de notis Eccles. l. 4. c. 14.

cited this, Claruit etiam in Indijs omni genere miraculorum, &c. *Here is not one of the* Indies *mentioned, but both or either; If both liued in the* Indies, *though not in one Towne, in one Country, in one* Indie; *wherein haue I offended; whiles speaking of the* Indies *in generall, I said that* XAVIER *and* ACOSTA *liued there? Yet this is one lye (he saith) and that so long a one, as that it reacheth as far as it is from the* East *to the* West, *from the* Artick *to the* Antarctick Pole; *wherein I doubt not but your reuerences will easily marke the skill of this learned Cosmographer. Some parts of those instanced* Indies *differ not so farre; not to speake of the small strait of* Anian; *the mentioned Region of* Mexico *is not aboue foure-score degrees from* Iapan: *Either your construction must fauour him, or else this must goe into the Booke of ouersights.*

The second lye is, that ACOSTA *pulled* BELLARMINE *by the sleeue in this assertion, as if hee denyed those* Easterne

Eaſterne *Miracles, which hee elſewhere confeſſeth. Indeed, this ſaucines were dangerous; The red Hat (you ſay) is fellow to a Crowne. But ſhall I confeſſe where I erred? My dull head could not conceiue that God ſhould bee the God of the Mountaynes; and not of the Valleys; Of the* East-Indies, *not of the* West; *and yet be the Ieſuites God in both: Eſpecially, ſince the reaſon that* Ioseph Acosta *fetches from the perſons (which ſhould be the ſubiect of thoſe Wonders) holds as equally for both* Indies, *as an Almanack made for the Meridian of one Citie, ſerueth the Neighbours.*

Ioſ. Acoſta l. 2. de ſal. Ind. c. 9.

Hitherto then the Prologue of my infamous falſhoods, ſuch, as if all my Writings could haue afforded any equally haynous, theſe had neuer beene choſen out to grace the front of his Detection; There muſt needes bee much terrour in the ſequell.

The reſt of this ſtorme falls vpon our learned Profeſſor, Doctor Collins; *one of the prime ornaments of our* Cambridge; *the partnerſhip of*

whoſe vniuſt diſgraces doth not a little heartenmy vnworthineſſe. The World knowes the eminencie of that mans Learning, Wit, Iudgement, Eloquence; His Workes prayſe him enough in the Gate; Yet this Malapert Corner-creeper doth ſo baſely vilifie him, for ignorance, ſillineſſe, pratling, ruſticitie, lying, as if in theſe only he were matchleſſe. Indeed whom doth the aſperſion of that foule hand forbeare? Vilium eſt hominum alios viles facere? I appeale to all the Tribunals of Learning thorow the World, whether all Doway haue yeeldcd ought comparable to that mans Pen: whether hee haue not ſo * coniured downe his CACO-DÆMON IOANNES, that he neuer dares to looke backe into the light againe; whether his EPHATHA bee not ſo powerfull, that if his Aduerſarie were any otherwiſe deafe then the blocke which he worſhips, it might open his eare to the Truth: It angers C. E. to heare that Kings ſhould not dye, or perhaps, that they whoſe heads are anoynted, ſhould

* This Booke of Doctor *Coll. C.E.* falſly inſinuateth to haue beene ſuppreſſed. All Stationers ſhops can conuince him of a lye: Nothing euer fell from that learned hand, without applauſe.

ſhould dye by any other then anoynted fingers; The ſentence of his Cardinall and Ieſuites both de facto, and de iure, of depoſing and murdering Kings, is now beſide our way; Only wee may reade afarre off in capitall Letters, Ariſe Peter, kill and eate: He knowes the word, with ſhame enough. I will not ſo much wrong that worthy Prouoſt, as to anticipate his quarrell; rather I leaue the ſuperfluity of this malice to the ſcourge of that abler hand; from whom I doubt not but C. E. ſhall ſmart and bleed ſo well, that hee may ſpare the labour of making himſelfe his owne Whipping-ſtock on Good-Fryday.

By reaſon of my neceſſary abſence from the Preſſe, many *Errata* haue paſſed, whereof theſe are more obuious to my Reader, which I deſire him to correct.

Errata.

PAge 29. Marg. *Beatit. tit* for *filij*. p. 31. l. 13. *Ad, redundat.* p. 35. l. 21. *And, redundat.* p. 40. l. 20. for *Scholer* read *Schole.* p. 51. Marg. ἐκόσμω. r. ἐκοσμῶ. p. 53. l. 9. *affectly* r. *affectedly* p. 54. l. vlt. *pacem* r. *parem.* p. 70. l. 18. *Then* r. *the.* p. 76. l. 2. *wis* r. *vſes.* p. 81. l. penult. *there* r. *thee.* p. 85. Marg. *prius* r. *peius.* p. 97. l. 16. *vigilantius*, r. *vigilantius*: p. 101. l. 2. *dare* r. *cleare.* p. 103. l. 17. *now* r. *bow.* p. 109. l. 21. πασα r. πασι. p. 128. ἀδελφην r. ἀδελφὴν. p. 139. l. 10. ἀδελφοι ἀνδρες r. ἀδελφοὶ ἄνδρες. ibid. l. 21. ἀδελφῆν r. ἀδελφὴν. p. 150. l. 11. *iuſtly* r. *vniuſtly.* p. 157. l. vlt. *proſecuted* r. *perſecuted.* p. 160. l. 12. *ſomewhat* r. *ſomewhere.* p. 164. l. 28. *the redũdat.* p. 165. l. 2. *Ochius* r. *Ochins.* Ibid. l. vlt. *holy water* r. *hot water* p. 170. κολυνσων r. κολυόντων. p. 184. l. 27. *not redũdat.* p. 204. l. 10. *ſitting* r. *ſi ting* p. 243. l. 16. *Miſſa* r. *Miſſam.* p. 246. l. 5. *Moreouer*, r. *How-euer.* p. 277. l. 4. *apoſtare*, r. *apoſtatare.* p. 309. *peremptore* r. *peremptory.* p. 325. *F redundat.* p. 335. *interpretabuntur* r. *interpretabitur.*

THE HONOVR OF THE MARRIED CLERGIE maintained, &c.

The first Booke.

SECT. I.

NEyther my Charitie, nor my Leysure, nor my Readers Patience, will allow me to follow my Derector in all his Extrauagancies, nor to change idle words of Contumely with a Babbler. His twelue first Pages, are but the light froth of an impotent Anger; wherein he accuseth my bitternesse, and pro-

Declamationes ambitiosorum operâ, otiosorum cibi sunt. Scal. Exer. 307.

professeth his owne. For me, I appeale vnto all Eyes; if my Pen haue beene sometimes zealous, it was neuer intemperate: Neither can hee make me beleeue, that my Passions need to appeare to my shame, in calling Rome *Prostitute*, or himselfe shameleſſe; or in citing from the *Quodlibet* of his owne Catholike Priests, the Art of his Iesuites, in [a] Drurying of young Heires. There is neither Slander, nor Shame in Truth. For himselfe, he confesseth to haue sharpened his Pen, and to haue dipt it (perhaps too deepe) in Gall: But where his Inke is too thicke, he shall giue me leaue to put a little Vineger to it, that it may flow the better. In the meane time he shall goe away with this glory, That a fouler Mouth hath seldome euer wip'd it selfe vpon cleane Paper.

Prostituta illa Ciuitas.

a The particulars of this Historie he shall receiue in due place.

After those waste flourishes, his thirteenth Page begins to strike; wherein he chargeth me with odious baseneſſe, and insufficiencie, in bor-

Resut. p. 13.

borrowing all my proofes from *Bellarmines* Obiections, diſſembling their Solutions. The Man were hard driuen, that would goe to borrow of an Enemie. If all my Proofes be fore-alledged and fore-anſwered by his *Bellarmine*; to what purpoſe hath this Triſler blurred ſo much Paper? There (he ſaith) ſhall the Reader ſee all my Scriptures anſwered, the Doctrine of Deuils explicated; there, that other, *Let him be the Husband of one Wife*, and, *Marriage is honourable*: Anſwered indeed; but as he ſaid (Καὶ ἀνέκδοτα) anſwerleſſely. Such cleare Beames of Truth ſhine in the face of theſe Scriptures, that all the Cob-web Vayles of a Ieſuites ſubtiltie cannot obſcure them.

Their very Ciration confutes their Anſwer. And where had we this Law, That if a Ieſuit haue once meddled with a Scripture, all Pens, all Tongues are barred from euer alledging it? If Satan haue miſ-cited the Pſalme (*He ſhall giue his An-*

gels charge ouer thee) for Temptation, may not we make vſe of it, for the comfort of Protection? Briefly, let my Cauiller know, that it is not the friuolous illuſion of any ſhuffling Ieſuite, that can driue vs from the firme Bulwarke of the holy Scriptures. In this, they are clearely ours, after all pretences of Solution (as he ſhall well feele in the Sequele) and ſhall ſecure vs againſt all humane Oppoſition. Before the diſquiſition whereof, ſomewhat muſt of force be premiſed, concerning the ſtate of our Queſtion.

Sect. II.

WHere, that all Readers may ſee, how learnedly my wiſe Aduerſarie hath miſtaken me, and himſelfe; I muſt tell my Detector, That all his tedious Diſcourſe ſits beſide the Cuſhion: For thus he writes of my Epiſtle (*ſo as his whole Scope is to diſ-*

Refut. p. 12.

proue

proue the ſingle life of Catholike Prieſts, and thereby to impugne our Doctrine in that behalfe) vpon which conceit, he runs into a large proofe of the ſtrong Obligation of Vowes, the neceſſitie of their Obſeruation, the penaltie and danger of their Violation, the prayſe of Virginitie, the poſſibilitie of keeping it; and vpon this very ground builds he the tottering Wall of his whole enſuing Confutation: inſomuch, as (*Pag.* 130.) he ſayes, *That Marriage all times, without contrary Iniunction, was lawfull, is not denyed; nor will it be proued in haſte, That Prieſts, or ſuch as had vowed the contrary, might vſe that libertie: and we ſay not, that Virginitie is violently to be impoſed on any, for it commeth by free election; but where the Vow is free, the Tranſgreſſion is damnable.* Thus he.

Now let all indifferent Eyes ſee, whether the only driſt of mine Epiſtle be, not to iuſtifie our Marriages, not to improue their Singleneſſe;

to defend the lawfulneſſe of the Marriage of our Clergie, not to iuſtifie the Marriages of the *Romiſh*; to plead for the Marriage of our Eccleſiaſtiques, not of Popiſh Votaries.

In expreſſe termes, I diſ-auowed it. The interuention of a Vow makes a new ſtate. Let *Baal* plead for himſelfe. What is it to me, if the *Romiſh* Clergie may not be Husbands? or if, according to the *French* Prouerbe, They haue a Law not to marry, and a Cuſtome not to liue chaſte? Let it be their care whom it concernes; only I will haue leaue to ſpeake for our owne. Neither did I euer derogate ought from ſacred Virginitie, or lay it leuell (whether abſolutely, or in all circumſtances) with holy Matrimonie; neither did I euer conceiue of an impoſſibilitie of Continence in ſome perſons: Take away theſe three Grounds, (which I vtterly diſclayme before God and Men) together with his petulant Raylings, and idle Excurſions;

ſions; and what is become of the Volume of my great Aduerſarie? Thoſe three vaſt Paragraphes are ſhrunke into ſo few ſheets of Paper, that a Mouſe may as ſoone runne away with his Booke, as with his God.

My Maſters of *Doway*, if ye be the Superiors, vnder whoſe permiſſion this worthy Worke ſees the light; for ſhame keepe vp your lauiſh Vnthrifts of good time, and ſend vs ſuch Antagoniſts, as may not faine Occaſions to emptie their Note-Bookes. One dath of a Pen might thus iuſtly anſwer the moſt part of this bloughtie Volume; wherein, like a Drunken Man, hee makes a Fray with his owne ſhadow, and like an idle Whelpe, runnes about after his owne Sterne. But, that hee may not complayne to be caſt off too contemptuouſly, hee ſhall receiue a faire account of Particulars.

Sect. III.

THe Theme of my Epiſtle is plainely no other, then our Marriage cenſured; hee anſweres, of Theirs. I would there were ſuch cauſe of familiaritie and intireneſſe, that what is ſaid of one, might agree to both: But the World knowes wee are two. If I ſay our Clergie is heartily loyall to their King; will hee ſtraight take it, of theirs? If, that our Clergie is willingly ſubiect to more then the directiue Power of their Soueraigne, will he challenge this to theirs? The very Point which I purpoſely declined, he followes in hote chaſe. *Euen moderate Papiſts* (they are the words of my Epiſtle) *will graunt vs free, becauſe not bound by Vow, not ſo farre as thoſe old Germanes, pro poſſe & noſſe*: And yet all my Detectors refutation ſtill driues at the ſuppoſition of a Vow. What haue we to doe with Votaries? Our Clergie is free.

free, whether as Clergie, or as ours: Firſt, as perſons Eccleſiaſticall *(quà tales)* For, Holy Orders, whether as Orders, or as Holy, are no hinderances of Matrimonie, as Cardinall *Caietan* truly, and with him, the whole Schoole. That which may be pretended for Impediment, is either a Vow annexed, or an Eccleſiaſticall Statute.

[b] As for the Vow, it is ſo farre from being eſſentiall to holy Orders, as that it is made by [c] ſome learned Papiſts a difference betwixt the Obligation of their Religious, and their Prieſts, That their Religious are bound by a ſolemne Vow to ſingle life in the very intrinſecall nature of their Profeſſion; their Prieſts onely by a Church-Conſtitution, without Vow. And thoſe that goe further with their famous Cardinall, and teach, That it is expreſſely forbidden to Biſhops, to ordayne any, without the promiſe of ſingle life, ground this but vpon an Epiſtle of Pope *Gregorie* [d], a late and weake foun-

b *Ordini ſacro debitũ Continentiæ non eſt eſſentialiter annexũ. Dom. Soto l. 7. q. 1. de Iure & Inſtit.*

c *Vide Caietan. Opuſc. de Caſtit. Act. Conc. Trid. Alia eſt cauſa Monachi, alia Clerici. Extr. de Voto, &c. Plura profitendo promittit Monachus, quàm recipiendo ſacrum Ordinẽ Clericus.*

d *Diſt. 28. Greg. Petr. Diacon. l. 1. ep. 42. Caiet. vbi ſupra. Polyd. Virg. &c.*

foundation; and beſides hold, that their Vow is but ſemi-ſolemne, and accidentally incident into this Profeſſion: for ſo much as here is neyther a direct Exhibition of the Body to this purpoſe in the Offerer, nor a direct Conſecration to this end in the Admitter; both which make vp the ſolemnitie of the Vow: vpon which reaſon, according to them, a Religious Order, becauſe it yeelds ouer the Body vnto an eſtate repugnant to Matrimonie, doth of it ſelfe, in it owne nature, both hinder Marriage, and nulliſie it; not ſo the Eccleſiaſticall. To which wee may adde, That according to their owne [c] Doctors, Solemnitie and Simplicitie make no difference of the Vow before God, though before the Church. A diſtinction too ſlight, too newly vpſtart, to ouerturne an ancient and well-grounded Inſtitution. Neither need wee any better, or other proofe of the inconnexion of this Vow with holy Orders, then that of their owne *Dominicus*

[c] *Maldonat. ſum. q. 15. art. 17. Ité Voti ſolennitas ex ſola conſtitutione Eccleſiæ eſt inuenta, Matrimony vero vinculum ab ipſo Eccleſiæ capite, verum omnium conditore, &c. Extra. Item, vinculum voti ſolennis, & ſolutio eius eſt ex ſtatuto Eccleſiæ. Antonin. Simplex votum apud Deum non minùs obligat quàm ſolenne. Celeſt. extr. qui clerici, &c.*

nicus à Soto, [f] *Non est de essentia Sacerdotis, &c.* It is not of the essence of a Priest (saith he) to keepe single; for that the *Grecian* Clergy are permitted euen by the *Roman* Church to continue in the estate of Marriage. What can be more cleare? If there were a necessarie and inseparable connexion of a vowed Continencie, with holy Orders, then would not, neither could the *Roman* Church acknowledge a true Priesthood, where it finds coniugall Societie? Their act of allowance to the *Greeke* Church, implyes a faire independencie of these two, which some of their clamorous Clients plead to haue indiuisibly coupled. So as now all the strength of this necessary *Celibate* is resolued into the power of a Church-Statute; and of what Church, but the *Roman?* All other Churches in the World, as of *Armenia, Grecia, Syria, Ethiopia, Russia,* the *Georgians,* &c. allow the coniunction of Ministerie, and Marriage; and are so farre from requiring a

[f] *Non est de essentia Sacerdotis seruare castitatē quandoquidem. Græci etiam ab Ecclesia Latina permittuntur in coniugij fœdere permanere. Dom. Sot. l. 7. de Iure. q. 4.*

P. Venetus. Brocard. Lud. Vertomannus. Ios *Indus* of the Christians in *India* and *Cathaia,* &c.

a Vow of neceſſarie Continencie, that they rather erroniouſly prerequire a neceſſitie of Marriage in the perſons to be ordained.

Non ſi quid Turbida Roma elevet, accedas. Perſ.

It is onely the Church of g *Rome*, the great and imperious Miſtreſſe of the World, that impoſes the yoke of this Vow vpon her Vaſſals. Impoſes it, but *ad libitum*; ſo as her great Paramour (in whoſe vaſt Boſome that whole Church lyes) may dipenſe with it as he liſts. Heare that irrefutable diſcourſe of Cardinall *Caietan*: His wordes beare weight, and are not vnworthie the eyes of my Reader. *Therefore* (ſaith he) *ſince the Pope may at his pleaſure looſe the Bond of that Statute, it followes neceſſarily, that if a Prieſt of the Weſterne Church ſhall marrie by the Popes leaue, without any reaſonable cauſe, that ſuch Marriage of his is a true Marriage, and the parties married are true Husband and Wife, and their Iſſue truly legitimate; although in ſo marrying, both the parties ſhould ſinne mortally, in doing this*

g *Eccleſiæ ſtatuto, nec vniuerſalis, ſed Latinæ. Eſpenc. l. 1. de Cont. c. 13.*

Idcirco cum ſummus Pontifex poſſit ad libitum &c. Caiet. Opuſc. de Caſtitate.

this act against the Vow of Chastitie, without a reasonable, or at least a probable cause of their so licencing; and consequently, neither should the Pope himselfe bee excused from mortall sinne: But if there be any reasonable cause of dispensing with this Vow of Chastitie; then the partie thus marrying, and dispensed with, may both safely marry, and liue in Marriage. And hereupon it appeares, That since a reasonable cause of dispensing with this Vow of Chastitie, may be not onely the publike Vtilitie, whether Ciuill or Ecclesiasticall, but any other greater good then the obseruing of that Chastitie; it iustly followes, that the Pope not onely may, but with a safe Conscience may dispense with a Priest of the Westerne (or Romane) Church, that he may marry; euen besides the cause of a publike benefit. And therefore the determination of some hath beene too presumptuous, in affirming, That absolutely, and without such cause, the Pope cannot dispence: whereas (as we haue shewed) the

Dubia causa.

the Pope may doe it without any cause, though in so doing he should sinne; and with any reasonable cause, without sinne: and in both, the Matrimonie stands firme. Thus he.

Words that need neyther Paraphrase, nor Inforcement. And how [h] vsuall the practice of this Dispensation hath beene (that we may not rest onely in Speculation) appeares enough by the ingenuous complaint of their [i] selected Cardinals, to *Paul* the third: Who cry downe the abuse of these ouer-frequent Grants, which they would not haue yeelded, but vpon publike and weightie Causes; *especially* (say they) *in these Times, wherein the* Lutherans *vrge this matter with so much vehemence.* Neither is it long since our kind Apostate M. *Carier* gaue vs here in *England* (from bigger Men then himselfe) an ouerture of the likelyhood of this liberall Dispensation, from his holy Father of *Rome*, vpon the conditions of our re-subiection. Would we therefore but stoope to kisse

h *Sedes clementissima quæ nulli deesse consueuit dummodo alibi aliquid in Prubei intercedat. Matth. Paris. Alius abusus est in Dispelationibus cum Constitutis in Sacr. Ord. &c.*

i *Concil. Selector. Card. Si Sacerdotes non maturâ deliberatione se astrinxerunt videat Rom. Pont. qui circa hæc solet dispensare quid sit agendum in particularib⁹. Mart. Peresius, &c.*

kisse the Carbuncle of that sacred Toe, our Clergy might as well consist with holy Wedlocke, as the *Grecian*. Oh, the grosse mockerie of Soules, not more ignorant, then credulous! Will his Holinesse dispense with vs for our sinne? Wee can be dispensed with at home for his Dispensation. It is their Sorrow, that the World is growne wiser, and findes Heauen no lesse neere to *Douer-Cliffe*, then to the Seuen-Hills.

And ere we leaue this Point, it is very considerable, what may be a reasonable cause of this Dispensation: For those very [k] Iesuites, which hold the power of this Vow such, That the vehementest tentations and foyles of the flesh may not be relieued with an arbitrarie Matrimonie, since the matter of this Vow is so important, and carries so much danger in the violation, as that it is not to be left to the power of a priuate Iudgement (though morally certaine) whether Matrimonie (all things

k *His votis astrictus, non potest Matrimonium absq; Dispensatione inire, quam uis vehementissimis carnis stimulis vrgeatur, &c. Sanch. l. 7. de Matr. Imped. Disp. 11.*

things considered) bee in this particular expedient (for that may be fit for a man as a singular person, which is not fit for him as part of the community) yet they graunt, that this extreme perplexednesse and violence of carnall motions, is a iust cause of dispensation. What needs wee more? Though some [1] Casuists be more fauourable, and graunt that in such cases, wee may not onely allow, but perswade Matrimonie to the perplexed Votarie: As Cardinal [m] *Æneas Syluius* (who was neuer lesse *Pius*, then when he was *Pius*) giues this heartie aduice to his friend *Iohn Freünd*, a *Roman* Priest, that hee should (notwithstanding his Orders) helpe himselfe by Marriage; yet the former will serue our turne. If therefore those Superiours, which haue all lawfull and spirituall authoritie ouer vs, shall haue thought good,

Authoritas superioris dispensantis expectanda est.

Communis illa regula Doctorum & nominatim Caietani, plerisque quando ei qui vouit, constat aliquid esse melius præteritâ voti materia posse propriâ authoritate recedere.
Sanch. de Matr. l. 7. de Impedim. Disp.

[1] *Angel. Matr. 2. Imped. 5. in fine vera cruz. 1. part. spec. art. 15.*

[m] *Æn. Syl. Epist. 207.*

So *Benedict. 12.* gaue Dispensation to *Petrarch*, Archdeacon of *Parma*, to marry his *Laura* (too neere him in bloud, as it is thought) and, *ex vberiore gratia*, that he should keepe all his Promotions, and receiue yet more, on condition, that the said *Benedict* might haue the vse of *Petrarchs* Sister, *Matth. Parker.* Defens. of *Pr. Marr. ex Fasciculo Temp. & Platina, & vita Petrarchæ, &c.*

good, vpon this reaſonable cauſe, to giue a generalitie of diſpenſation to all ſuch of our Clergie, as ſhall not after all careſull and ſerious indeuours, find themſelues able to contayne; allowing them by theſe lawfull remedies to quench thoſe impure flames: What can any Ieſuite or Deuill except againſt this? This is ſimply the cleere caſe of them whoſe cauſe I maintayne.

And yet further, Put caſe this had not beene; if without the thought of any Romiſh Diſpenſation, the [n] Eaſtern Church neuer held it needfull to require the Vow of ſingle Life in the Miniſters of the Altar, (they know the words of their own Gloſſe) why ſhould not our Church challenge the ſame immunitie; for (that from the generall conſideration of Eccleſiaſtiques, as ſuch, wee may turne our eyes to our Eccleſiaſtiques, in ſpeciall) no Church vnder Heauen kept it ſelfe more free from the bondage of thoſe tyrannous Impoſitions.

n *Occidentalis (non Orientalis) Eccleſia caſtitatis obtulit votum, in Dist.* 32.

The ° Clergie of this Iſland from the beginning, neuer offered any ſuch vow, the Biſhops neuer required it, for more (if any credit be due to Hiſtories) then a thouſand yeeres after Chriſt. The great Champion of *Rome*, Maſter *Harding*, was driuen to ſay, They did it by a Becke, if not by a *Dieu-gard*, but could neuer proue it done by either. Neither is it more worth my Readers note, then my Aduerſaries indignation, that the wiſe Prouidence of God ſo pleaſed to contriue it of old, as that from the beginning of the firſt Conuerſion of this happy Iſland, it rather conſpired with the *Greeke* Church, then with the *Roman*; After the *Grecian* account we kept our Eaſter, in ſo much, as *Beda* tells vs, that Pope *Iohn* the fourth (about the yeere 637.) was fayne to require of the *Engliſh*, that they would keep their *Paſch* after the *Roman* faſhion; a difference (as it was then taken) of no ſmall importance. The ſtorie of Saint *Aidanus* and *Colmannus*, may

° *Vid. poſtea. Epiſt. Girard. Eboracenſ. Arch. ad Anſelm.*

Huntingd. Fabian. Polydor. Virgil. vid. poſt. lib. 3.

may be herein an abundant witnes: And for the *Britons*, *Beda* left them in the Cloze, both of his Life and Hiſtorie; faſt to *Greece*, looſe from *Rome*.

After the *Grecian* forme we celebrated the Sacrament of Baptiſme. After the *Grecian* Libertie wee continued the Marriages of perſons Eccleſiaſticall (through ſo many Centuries of yeeres) without the ſcandall, without the contradiction of the Chriſtian World; ſo as now we are but repoſſeſſed of the ancient right of our Forefathers, which the interpoſition of the *Romiſh* tyranny, for awhile, iniuriouſly debarred. Our Aduerſaries haue wont to brand vs for the vncharitable cenſures of our Forefathers, and can they thinke the ſucceſſions of many Generations ſo faithleſſe, that they made ſolemne Vowes, for no other purpoſe, but onely to breake them? It was the queſtion of the rich and precious *Iewell* of *England*, to which his hardie Aduerſarie had neuer the

face to reply. My Refuters forehead is ſtronger, with a weaker wit; Let him trie here the power of his audacitie. And if the Church of this Iland, in the dayes of her forced ſeruitude to the *Roman* See, maintayned this libertie (as we proue in the ſequell) and deriued it to Poſteritie, how much more free ſhall it bee for vs to renue and inioy it, after the iuſt excuſſion of that ſeruile yoke?

Let now *C. E.* goe waſte good houres, and marre cleane Paper in diſprouing the Marriage of *Romiſh* Votaries; and in the meane time come as neere my Queſtion, as *Thames* is to *Tiber*: What is this but to mocke the Reader, and abuſe himſelfe? How much wiſer is hee growne in the proceſſe of his diſcourſe, where hee graunts our Marriage, and denies our Clergie? from which weake and witleſſe Hold, if wee beate him not, in the due place, we ſuffer not enough from that rude Hand.

SECT.

Sect. IIII.

HAuing then hitherto detected no error, no ignorance but his owne; hee now descends to vntruths, and finds here so many mistakings, lies, falsifications, that a Reader would wonder, by what Arte I could couch so many of them in so small a roome; and might verily thinke that I could out-lie the Legends, and out-iuggle a Iesuite. But ere I haue done, these shall appeare to bee but the fictions of a passionate fugitiue, the Man shall be cooler, I shall bee innocent, and my Reader shall say, that if that forehead had not beene so oft crossed, it could not haue had so little shame. *Refut. p. 17.*

My first vntruth is, that I auouch Saint *Paul* to call the single life of Priests, A Doctrine of Deuils. Reader, Is my Detector awake? I said, That to maintayne the vnlawfulnes of the Marriage of the Ministers of

God, is, according to Saint *Paul*, A Doctrine of Deuils; and now hee would perſwade the World, I ſaid thus of the ſingle life of his Prieſts. What can wee make of this? That ſingle life is a Doctrine? If not truth, yet let him learne to ſpeake ſenſe. But, that he may not alwayes refute what I never affirmed; I muſt gheſſe at what he meant: He would elude this charge, with that ſtale ſhift, worne out with the Pens of his Predeceſſors, that Saint *Paul* is to bee vnderſtood according to *Theodoret*, of thoſe which call Marriage execrable: according to Saint *Auſtin*, that ſay, Marriage is euill, and of the Deuils making: according to *Clemens Alexandrinus*, Of thoſe that abhorre Marriage: Of Manichees, and other Heretikes, as *Ambroſe* and *Epiphanius*, from which *Catholikes are ſo farre, that they approue it for a Sacrament.*

Nuptias execrabiles, &c.

First, the words of Saint *Paul* are (κωλυόντων γαμεῖν) forbidding to marry, not condemning Marriage. Then, we

we know well, what the *Tacians, Ebionites, Encratites, Montanists, Marcionites, Manichees, Adamites,* and *Apostoliques* held of Matrimonie. The Apostle brands them here: But what? Them onely? Whiles he condemnes them, doth hee free those that partake with them? The Act is one, *Forbiddance of Marriage*; whether to some, or to more, or to all, S. *Paul* expresses not: The number doth not varie the qualitie. And if one be a part of all, then to condemne Marriage in some one kind of Men, can it be other then the partaking of an vniuersall condemnation of it? This then onely hee hath gayned, that some others haue beene deeper in this euill, then themselues.

But our Apostle speakes of them which condemne Marriage as euill in it selfe. *Obiect.*

We take what he giues: No mans mouth shall condemne my Refuter, but his owne. What was hee that accused Marriage of *Vnholy-* *Answ.*

Bee yee Holy. All things are cleane to the cleane.

neſſe, out of *Sancti eſtote*; of *Vncleanneſſe*, out of *Omnia munda mundis*; of *Contamination* with carnall concupiſcence: Was it not his owne Pope [p] *Innocentius?* Who was hee that interpreteth of Marriage, the Text *Rom.*8.8. *Thoſe that are in the fleſh cannot pleaſe God*, that called the married Man no leſſe then the Whoremonger, *Sectatorem libidinum, Præceptorem vitiorum*; *A follower of Luſt, a teacher of Vice*; that ſaid, *Marriage was a looſing the reynes to Luxury, an inhiation after obſcene luſts*, was it not his Pope [q] *Siricius*, the firſt Founder (if wee may beleeue their now-defaced Gloſſe) of forced Continency?

Who was it that called Marriage a *defiling with vncleane ſocietie*, and *execrable contagion?* Was it not his Councell of [r] *Toledo?*

Who was it that called Marriage (*Spurcitias immundas*) *filthy beaſtlineſſe?* Was it not his [ſ] Saint *Dunſtan* and *Oſwald?* Let him conſtrue this, and then tell mee, what it is (if this be

p *Innoc. Exuperio Toloſ. Epiſc. Epiſt.*3. *c.*1. *Diſt.* 82. *Propoſuiſti.*

q *Ead. Diſt. c. Plurimos ad Himerium Tarraca, Ep.*1. *Semoue namq; differentiâ peruerſi nominis Connubij, vnam eandemq; rem effeciſti Adulterij & coniugij, Laur. Valla, Canon. Eccl. Later. l.*1. *de Volupt.*

r *Vxorum aut quarumcunq; fœminarum immunda ſocietate, & execrabili contagione turpari, Conc. Tol.*8. *c.*5. *cit. à* C. E. *p.*331.

ſ *Vide Regiſt. Eccl. Wigorienſis, poſtea. l.*3.

bee not) *to condemne Marriage as* [t] *euill.* Yet more, his owne example ſhall conuince him: He pleades out of Saint *Auſtin*, that this Text amongſt others, intends to ſtrike at the Manichees; Now, the Manichees allowed Marriage to their Auditors, that is (Analogically) their *Laity*, forbad it to their *Electi*, that is, their *Clergie*; So farre approuing it in their Layick-Clients, that no modeſt Pen may write [u] whence they fetch't their Sacramentall Bread: Either then the Manichees muſt bee excluded, or Papiſts muſt bee taken in for company into this Doctrine of Deuils. It is true, they miſ-call Marriage a Sacrament; So as wee may well wonder at theſe two extremes in one Doctrine: and ſtudy in vayne how the ſame thing ſhould bee Sacred in a Ceremonious inchoation, and in the reall conſummation morally impure, how a Sacrament ſhould bee incompatible with a ſacred Perſon: Theſe Sphyngian Riddles

[t] *Eſſendo il matrimonio vn ſtato Carnale:* Pleaded in the Councell of *Trent*, *Hiſtor. Concil. p. 662.*

[u] *Auguſt. de Hæreſ. ad Quodvult-Deum.*

Riddles are for better Heads: With what Brow then can my Detector adde, *That with Saint* CHRYSOSTOME and *Saint* AVSTEN, *they doe but compare marriage, they doe not condemne it*; Onely teaching Marriage to be good, Virginity better; with *Fulgentius* not so comparing Virginity to Corne, that they count Marriage Cockle? In this where should they finde an aduersary? But, if Luxury, Filthinesse, Vncleanenesse, Contagion, Beastlinesse, Vice, Obscenity, bee the stiles of good, wee can well allow them to the honour of *C. E*s. Virginitie, and are content our Marriages should passe for euill.

Refut. p. 19.

SECT. V.

MY second vntruth (he saith) is, That I make the single Life of Priests the brand of Antichristianisme. Shamelesse Mouth! Where did I euer say so? My

My words are; *Were it not for this opinion, the Church of Rome would want one euident brand of her Antichriſtianiſme.* The life is one thing, the opinion another. Single life is good, the opinion of the neceſſitie of ſingle life, and the vnlawfulneſſe of the Married, is Antichriſtian. What can bee more plaine; yet this wilfull Slanderer tells the World, that I make the profeſſion of Continence, Antichriſtian: Whereas wee doe willingly profeſſe, that true profeſſion of true Continency is truely laudable; that the forceable impoſition of it, as neceſſary to ſome ſtate of men, ſauours ſtrongly of that Man of ſinne: Now, let my Reader iudge, whoſe vntruths my Aduerſarie hath hitherto detected.

Reſut. p. 19, 20.

Neither can I eate that word of mine, vnleſſe I would renounce the Apoſtle; who ſeemes purpoſely to decipher our *Romaniſts* by theſe lines. For, hauing immediately before deſcribed the condition of Biſhops, and Deacons, with their Wiues

Wiues & Children (allowing them indifferently with others a married eſtate) hee preſently (as fore-ſeeing that Point which would bee moſt ſubiect to contradiction) fore-tells, that the ſeducing ſpirits of Anti-chriſtianiſme would forbid marriage; and this hee fore-propheſies ſhall bee done in the latter, or (as their Vulgar and *Rhemiſts* turne it) in the laſt Times; and that by them, which ſhall ſpeake lyes in hypocriſie. Neither of which can ſo exactly agree to thoſe firſt Heretikes; who, as they were early in time, ſo alſo groſſe in their Doctrine; wherein there was more open impietie, then ſecret diſſimulation.

And if ὑστεροι καιροι may agree to all the Ages of the Church after Chriſt, yet moſt to the laſt, and that other addition ſeemes to ſtrengthen this ſenſe.

Sect. VI.

IN vaine therefore doth my Refuter bring in Saint *Paul*, as an abetter of his forced Continence; whiles he ſaith of yonger Widowes, that, *When they haue begun to waxe wanton*

Refut. p.21.

wanton againſt Chriſt, they will marry, hauing damnation, becauſe they haue forſaken their firſt faith. In which place (boulted before to the Bran by many Controuerſers) mine Aduerſarie hath learned of his *Bellarmine*, to triumph aboue meaſure. *This firſt faith* (ſaith hee) *all the Fathers, without exception, vnderſtand to be a Vow, or Promiſe, made to God of Continence, in the ſtate of Widdowhood.* It is a wide word (*All the Fathers.*) I had thought I had read in holy [x] ATHANASIVS, *Væ vobis qui primam fidem baptiſmi cœlitus inſtitutam irritam facitis*; *Wo to you that make void the firſt faith of Baptiſme ordayned from heauen.* I had thought [y] *Hierome* had ſomewhere ſaid, *They are not worthy of beliefe, which haue voyded their firſt beliefe*, MARCION *I meane and* BASILIDES; whom yet I neuer found condemned for the breach of any Vow of Continence. I had thought, the Authour of the Interlinear Gloſſe, would not haue croſſed all the Fathers, in expounding

x *L.6. de Trinitate de Beat. tit. Dei ad Theophilum.*
Et inſtrumenta libertatis ſemel conceſſa per iterationem infirmatis.

y *Non ſunt digni fide qui primam fidem Baptiſmi irritam fecerunt, Marcionem loquor & Baſilidem. Hier. Proœm. in Epiſt. ad Tit.*

ding it, *Fidem baptiſmi*; *The faith of Baptiſme*, which is indeed the firſt Faith; and the Apoſtle ſaith *(The firſt)* not *(the former;)* as for that other, which he imagines, a Vow of continued Viduitie, it was neither *Faith* nor *Firſt*; let him inſtance (if hee can) where our Apoſtle takes Faith for a Vow. Rather, as if hee meant to expound his owne word in this very Scripture, and this occaſion, he cleeres this doubt, whiles he ſpeakes of the wilfully improuident Man, that he hath denyed the Faith, and is worſe then an Infidell; and now in the ſame Context, he ſpeaks of theſe peruerted Widdowes, *that they haue forſaken the Faith.*

Much leſſe is it the *Firſt*, whether in Time, or Dignitie: For, they could not haue beene Church-widdowes, if not Chriſtians; and they could not bee Chriſtians, if they ſhould haue valued the Vow of their Widdowhood aboue the vow of their Chriſtendome; yea, ſo farre was this from the firſt Vow, (if it had

had beene one) as that it was the laſt of all; for according to them; their firſt Faith muſt bee to their Husband, their ſecond to Chriſt, in their initiation to Religion; their laſt in the vow of Widdow-hood; So as here is a fayned vow made Faith, and laſt made firſt; and all to vphold a crazy conceit of our Romaniſts, which hath no other ground but this one ambiguity. *Chryſoſtome* indeede calls it (συνθήκην) *ad Pactum*; a couenant; but what couenant, or with whom, he expreſſes not; whether of Chriſtianity, or of Widdowhood, or of Miniſtration; Some of the others that follow'd him, ſpake according to the Gloſſe which the corrupt conceit of the Times had ſet vpon him. *Refut.p.20.*

But what needemy Refuter ſtand vpon particular Authors (he ſayes) when he may bring 214. Biſhops all ſitting in Councell at *Carthage*, all agreeing in this expoſition, poynting vs to the fourth Councell of Carthage (*Canone vlt.*) His *Gratian* had *Refut.p.21.*

had wont to tell vs (for the more Grace) that it was in the third Councell of *Carthage*, *Can.*4. Now he is taught to change his note; So doth *C. E.* with his *Binius*, tell vs it was the fourth Councell and the laſt Canon. Wee haue reaſon to ſuſpect it was in neither; The very ſtile and maner of diſcourſe ſo different from the reſt of thoſe briefe Canons, and the faſhion of thoſe Times, carry in it open likelihood of Baſtardie: It was an eaſie fraud to patch it to the end of thoſe Canons; neither (which learned *Iunius* taught me firſt to obſerue) is it found among the *Greeke*; then which there cannot be a worſe ſigne.

But that I may at once anſwere this vaunt of Antiquitie, and ſtop the mouth of this Cauiller; Let me aske him whether thoſe Fathers, whom he cites for this ſenſe, doe not take thoſe yong Widdowes for Votaries? If they doe (as hee cannot denie) how can theſe two ſtand together, That they ſhould haue damnation,

nation becauſe againſt their vow, they would marry; and yet that the Apoſtle ſhould wiſh them to marry? Can he imagine that Saint *Paul* would aduiſe them to incurre wilful Damnation?

And if in this I ſhould haue diſſented from the interpretation of much Antiquitie, I ſhould but take to my ſelfe the liberty of his Maſters the Ieſuites, with whom this is no nouelty; for inſtance, his not vnlearned, and bold [z] *Maldonate* (as we ſhall ſee afterwards) vpon a Text of this very Queſtion, confeſſing the current of the ſtreame of Antiquitie, can come in, at laſt, with a Doctorly wipe of *Adduci non poſſum vt ſequar; I cannot goe with them:* This priuiledge is for none but the Fathers of the Society, to controll the Fathers of the Church.

The ſtate then of theſe Widdowes was ſhortly this: They being for their pouerty ſuſtayned by Church-alms, vpon* condition of attendance

z *Maldonat. in Matth.* 19. 11.

χηρα ἀπὸ τοῦ χηρῦσθαι.

* *De his agit quæ ad Eccleſiæ ſtipem, vel miniſterium recipiebantur eius ſumptibus alendæ, Eſpenc. de Cont. l.* 4. *c.* 1.

on the Saints, whether ſicke or trauelling, were to dedicate themſelues to this ſeruice; but, ſome of the yonger ſort being inueigled by Infidell-Louers, were drawn to leaue, not their Station only of their miniſtration, but their profeſſion of Chriſtianitie: Theſe had damnation moſt iuſtly, for caſting off their firſt Faith. Their marriage was accidentally faultie, becauſe it forced them from their holy imployment; Their Apoſtaſie was abſolutely and damnably ſinfull, in that they left Chriſt, and followed after Satan.

Refut.p.21,22. The inextricable Dilemma then of my Detector is eaſily anſwered; (I demand now of Maſter *Hall*, whether theſe yong Widdowes, in breaking their Vowes, did ſinne, or not; If they did not; why ſhall they haue damnation; If they did ſinne (as indeed they did) then how is the Vow vnlawfull? how the brand of Antichriſtianiſme?) Nothing can bee more baſe then to beg the Queſtion; What doe we diſpute, but whether

any

any Vow were made? and if any, whether of Continence, or of Seruice? But why then ſhall they haue damnation? for waxing wanton againſt Chriſt, not meerely for marrying. If to marry, were to waxe wanton againſt Chriſt, why would the Apoſtle haue aduiſed it them? in a word, for abandoning both their Office and Religion.

Laſtly, Who can but wonder at the face of our Aduerſaries, that dare bring forth ſo playne a witneſſe againſt themſelues? For; if the Vow of Continence be the firſt faith here ſpoken of, then may not any Woman by the Apoſtles charge make this Vow, till ſhee bee threeſcore yeeres old; which, how is it at this day practized in the *Romiſh* Church? ſince, and as the *Cæſar-Auguſtane* Councell, and the *Agathenſe* abated it to fortie yeeres, and the third Councell of *Carthage* yet lower to fiue and twentie; ſo Pope *Gregorie* fell yet lower to eighteene; and ſome other Councels yet lower to twelue;

Bellar. de Monachis, l. 2. c. 35. Can. 13.

Greg. l. 1 Epiſt. 48.

Sess. 25. c. 15.

Although the *Trent*-Conference very liberally riſe vp to whole ſixteene: Either therefore let them grant that our Apoſtle ſpeaks not of Votaries, or elſe let them follow his rule of the age of Votaries, that the World may thinke they haue honeſt Nunneries; and let them confeſſe their change preſumptuous.

Thus, I hope, *This Gordian knot, that requires more ſtrength then Maſter* HALLS *learning, and a ſharper edge then* ALEXANDERS *ſword to diſſolue, or cut, is proued more* eaſie then the knot of a Friers girdle, which a very dull Whittle may cut aſunder; and *C. E*s. appeale to all Scholers, proclaymes him ignorantly confident.

SECT. VII.

Impoſſible. Vnlawfull.

Reſol. p. 23, 24.

IF it had not beene for two poore words of mine (both yet miſſe-vnderſtood) I wonder how *C. E.* could haue diſcouered to the World his

his dexteritie, in ſeruing out his oft-ſodden Cole-worts; the reſuſe of his *Bellarmine*, and *Coccius*.[a] Three-ſcore and foure Pages, or more, hath hee brauely ſpent in the vindication of Virginitie, which neuer honeſt and wiſe man oppoſed. *Let their Shauelings* (I ſaid) *ſpeake for themſelues, vpon whom their vnlawfull Vow hath forced a wilfull and impoſſible neceſſitie.* The man is angrie that I meddled with his crowne; but if his haire had not beene longer then his wit, this deepe offence had neuer beene; For, if he had taken my words, *Cum grano ſalis*, in the ſenſe which they will onely well beare: (*Let ſuch of their Shauelings, as vpon whom an vnlawful Vow hath forced an impoſſible neceſſitie, ſpeake for themſelues*) (none other neede ſpeaking for) he had found the ſentence ſo particular, that it might haue ſpared him both much ſplene and worke; ſince, neither was it in my heart euer to affirme the obſeruation of this Vow impoſſible to

a From *pag.* 26. *vſq; ad* 90.

any man, neither will hee (I hope) hold that it is kept by all: It is not in the power of the Razor, together with the Haires, to cut off inordinate affections; some Vow which cannot contayne: Vpon this supposition onely, I called this necessitie impossible, and this Vow vnlawful; I cannot therefore but pitty my passionate Detector, that hee hath set himselfe all on a froth, in running this Wild-Goose chase alone, following nothing but his owne fancy, whiles hee pursues a certayne Chimericall Monster, that holds Continence vtterly & vniuersally impossible. And that hee may the better repent him of this witlesse waste, and preuent the spoile of good Paper hereafter, let him know at once (which perhaps hath not hitherto beene allowed him) what wee hold concerning this Point. Wee doe therefore from our hearts honour true Virginitie, as the most excellent estate of life, which is incident to fraile Humanity; *Gerson* hath taught vs

vs not to call it a Vertue, but it is Couſin-German to a Vertue; Neither doe wee thinke that the Earth affords any thing more glorious, then Eunuchiſme for the Kingdom of Heauen; which is therefore commended by our Sauiour, not as a thing meerely arbitrarie, by way of aduice, but of charge to the able. *Qui poteſt capere, capiat*; In this we can gladly ſubſcribe to Saint CHRYSOSTOME, *Bonum eſt Virginitas, &c. Virginitie is good, I yeeld it*; *and better then Marriage, I confeſſe it.* Secondly, euery man therefore (not Eccleſiaſtiques onely) ſhould labour, and ſtriue to aſpire vnto this eſtate, as the better, vſing all holy meanes both to attayne, and to continue it: Neither doe wee thinke it any other then blameable, that yong Perſons (not ſo much as aduiſing with their owne abilities) without all indeuour and ambition of ſo worthy a condition, leape raſhly into the bands of Wedlocke. Thirdly, though euery man muſt

reach for it, yet euery man cannot catch it; since it hath pleased God to reserue this as a peculiar gift for some persons, not intending it as a common fauour to all Suiters. Fourthly, those then, which are vpon good triall conscious to themselues of Gods call to this estate, and his gift inabling them vnto it, may lawfully make profession therof to the glorie of the Giuer, and (if need be) may vow (God continuing the same grace vnto them) an holy perpetuation thereof to their end; the obseruation whereof, if they through their owne neglect shall let fall, they cannot bee excused from [b] sinne, or freed from censure: But those, which after all serious indeuours find nothing but weaknesse and vncertaynties in this behalfe, shall sinne, if they absolutely vow; shall not sinne if they marry, in what condition of life soeuer; not sinne in marrying, how euer their marriage may haue faultie circumstances.

Now,

b *Qui statuit firmus in corde suo non habens necessitatem, potestatem habens suæ voluntatis, & vouerit continentiam Deo, debet eam vsque ad finem totâ mentis solicitudine custodire, Aug. de fid. ad Petr.*
Saluetio voti mala, Coniugium tamen bonum.

Now, my Detector by this time in our assertions sees his owne folly; if against this hee can except ought, he knowes where to find an aduersary: In the meane time, hee needed not to take it so highly, that in the Romish vse of vowes, I made mention of *vnlawfulnesse, of impossibility*; vnlawfulnesse in the making, impossibility in keeping; I am readie to maintaine both, in respect of the indisposition, yea incapacitie of the Votaries.

Sect. VIII.

BVt in speaking of the impossibility of some mens continencie, it was not possible for my Refuter to containe himselfe from a scurrill inuective against *Luther, Pellican, Bucer*; and it becomes him well. His Fathers, like Sepulchrall dogges, tore vp the graues of Gods Saints, and gnawed vpon their dead bones, and now this Whelpe

Refutat. p. 25. 26, 27.

Whelpe of theirs *commingit cineros, Bedribbles their aſhes.*

The heroicall Spirit of *Luther* (for I cannot be flouted out of that word) hated the brothelry of their Cloyſters; and choſe rather (which galls them to the heart) to be an honeſt Husband, then a fornicating Frier. What did hee other in this, then the holy Fathers haue aduiſed him, yea then hee learned in their owne Schoole? for caſting, perhaps, his eye vpon the Index of their *Aquinas*, he found there, *Votum Vergens, &c.* A vow tending to *the danger of the perſon, may be ſecurely broken, if a diſpenſation cannot bee had:* What other then all their more ingenuous Caſuiſts would thinke fit to giue way vnto. If *Luther* would haue ſtill kept on his Cowle, & but haue paid the fees of a Concubine, he had liued & dyed an holy Auguſtinian: but now all his crimes ſinke downe out of ſight, *vna vxor ſupernatat* (as that Father ſaid) his wife onely floteth: and poore honeſt *Katherine*

Votum Vergens in periculum perſonæ, debet frangi ſecurè, ſi diſpenſatio non poſſit haberi. Ind. 3. in Ag. voce votum.

Plus habet hic luxuria quàm caſtitas.
Gloſſ extrau. de Bigam. c. Hieron. ad Ocean.
Et Lupanaria thalamis præferentur.
Beatus vir cui non imputauit dominus vxorem.
Refut. p. 28. 29.

ther ine Bora hath made more noyſe in their Papers, then ten thouſand of their Curtizans. Neyther needs this man any other Inſcription on his graue to make him odious, then this, *Here lyes the man that held marriage better then fornication.* If now Doctor *Luther* in a vehement deteſtation of the impuritie of their holy Stewes, after the homely plaineneſſe of a blunt German libertie, vſed ſome ouer-broad ſpeeches to expreſſe his owne freedome, and their abominations; what is this to vs? If we honor the man, muſt wee hold his pen impeccable? This is enough to maintaine in their Vicegod of the Seuen hills. For vs, wee haue ſworne into the words of no Maſter, but that One in heauen, the eternall Word of his Father. But this we dare ſay, that this Aduerſaries Truth is no more in fathering all theſe reports vpon *Luther*, then in fathering *Luther* vpon an *Incubus*.

One of them tels vs, that a Deuil

uil begot him: Another tels vs, that (by his owne confeſſion) a conference with the Deuil begot his oppoſition to the Maſſe: Another, [d] that he was in league and fauour with *Solyman* the great Turke, who by his inſtigation was drawne to warre vpon Chriſtendome: Another, that *Luther* would haue beene a King alone, and that from him ſprang the rebellion of Muntzer: Another, [f] that *Leonard Knoppen* was his Bawd, and that his *Katherine*, for two yeeres together after her ſtealing away, was debauched by the Schollers of Wittenberge: And now laſtly, comes in that malicious Apoſtate (which ſhould rather haue changed the falſe name of *Iuſtus*, then the ouer-worthy name of *Caluinus*) and auouches, forſooth, that LVTHER *was yeſterday a Monk, to day contracted, to morrow an Husband, the next day a Father.* Goe on, yee brazen-faced Paraſites of Rome, Lyes and Bloud may bring you into the Kalender.

But

Cochleus.

d *Peter Frarin. Louan.* out of *Stoltius* in *Somn. Luth.*

e *Io. Fowler* in the Tranſlat. of *Frarines* Inuectiue. *Marg.*

f *Vide Fulk. ag. Frar.* 16.

g *Iuſtus Baronius*, formerly called *Caluinus.*

But this laſt, my Detector countenances by the teſtimonie of *Eraſmus*, who, in a Letter of his to his friend *Daniel Mauchius* of *Vlmes*, deliuers the ſame Storie in more words. Reader, bee intreated to looke ouer that large Volume of *Eraſmus* his Epiſtles, and if there be no ſuch man found there (as there is not) no ſuch Letter, iudge what to thinke of theſe mens fidelitie. Yea to the plaine contrarie, my Detector (hauing not memorie enough for a true Lyer) in the Page 173. Vpon another occaſiõ, contemptuouſly citing *Luthers* brood out of his own Workes, confutes this ſpightfull Fiction. *Anno* 1525. *Iunij* 12. *vxorem duxi, &c. In the yeere, ſaith hee, 1525. on the* 12. *of Iune, I marryed; In the yeere* 1526. *my eldeſt Sonne* IOHN *was borne: In the yeere* 27. *my daughter* ELIZABETH, *and ſo the reſt.* Eyther then my man hath a new Kalender of his owne, which contrarie to the Gregorian begins the yeere on Iune 13. or elſe *Luther* was

Tom. 2. Lat. Colloq. Tit. de morbis Lutheri.

was not a Father the next day after he was an Husband. But what doe I trouble my Reader with this idle Scoganiſme? Scolds or Ieſters are onely fit for this combat.

Reſut. p.28. 29.

As for thoſe exceſſiue ſpeeches of compariſon, whereby *Luther* points forth the neceſſitie of carnall actions, they are ſpoken onely of ſuch perſons, as haue not the gift of continencie; whom naturall inclination (by which they are led) carries (without an higher reſtraint) importunately vnto theſe deſires: wherein he ſaies not much other then their owne Saint, AQVINAS, *Omnibus animalibus, &c. In all perfect liuing creatures there is a naturall inclination to carnall coniunction.*

Lib. 3. contr. Gent. c. 126. Omnibus animalibus perfectis inest naturalis inclinatio ad coniunctionem carnalem. Item, Cum mulicre semper esse, & illam non cognoscere, maius est quàm mortuum suscitare. Ioan. de sanct. Geminiano. Simil. l. 2. t. 10. 27.

But when *Luther* ſpeakes of men bleſſed from aboue with this gift, *C. E.* might haue heard him in another ſtraine; pleading both the poſſibility and worthineſſe of this condition. As in his Commentary vpon the [h] Pſalme 128. verſ. 3. (to giue one for all) thus he ſaith, For one

h *Luth. in Pſ. 128. verſ. 3. Vxor ideinq; ſpir. &c.*

one and the ſame ſpirit hath diſtributed his gifts to ſome after one manner, and to ſome after another, &c. Let them therefore, to whom it is giuen to receiue this, abide in their ſingle life, and let them glorie in the Lord: On the other ſide, let them that are not ſo ſtrong, but know and feele their infirmitie, that they cannot liue both chaſte, and out of Matrimonie: Let theſe, I ſay, conſider more their owne infirmitie, then the diſcommodities and troubles that belong vnto Matrimonie. Thus hee grauely and holily.

Sect. IX.

NOw to follow my Aduerſary in particulars: Whereas all the world ſees, that the vnlawfulneſſe of their vow depends vpon the inability of performance; hee, like a true Artiſt, begins firſt with the vnlawfulneſſe. It is well that *Reſut. p. 29.*

that all theſe ſheets of Paper which he hath ſpent in this poynt, may ſerue for ſome neceſſarie vſe; this which he hath put them to, is fooliſhly ſuperfluous.

Refut. p. 30. *If the vow of Chaſtitie be vnlawfull* (he ſaith) *it muſt be eyther in reſpect of the vow, or the matter vowed; Not the firſt, becauſe vowes in generall are lawfull; which he will proue out of Scripture, and Fathers.* Idle head! Who euer denied it, but the exploded Lampetians? His owne Cardinall could haue taught him, that *Luther* and *Caluin* approue the vowing of things commanded, firſt; and then of things not commanded too, to the auoyding of Sinne, or other good purpoſes; Not the ſecond, which hee will proue by many arguments; ſome of them from the Fathers, extolling virginitie, and comparing it with the ſtate of Angels, and preferring it before marriage: And who euer thought otherwiſe, except *Iouinian?* and perhaps not hee: And

Bell. l. 2. de Monachis c. 25. *Ad negotia huius vitæ expeditius peragenda aut ad vitanda peccata, aut ad alios bonos fines.* Refut. p. 32, 33, 34, vſq; ad 42.

at

at laſt, after ſome ſeuere examples of penance inioyned to fornicating vow-breakers, by *Chryſoſtome* and *Baſil*, to incontinencie and rape, by the ciuill Lawes (as if theſe concerned vs ſo much as themſelues) he deſcends to this challenge; *Let* Mr *Hall (if he be able) produce vs ſome proofe, although but one claſsicall authoritie of any one ancient Writer, where he hath euer perſwaded ſuch as haue ſolemnely vowed chaſtitie, to vſe Marriage as a meanes to ouercome temptations, and hee ſhall haue ſome excuſe for calling it a filthie vow*; *and his heroicall* LVTHER *for terming it a diabolicall thing*: So hee. I take him at his word; onely let him not flye forth vpon the ſhift of ſolemnity, which their Scholer lately hatched; That were to ſeeke gray hayres in infancie; Firſt, I bring forth that famous place of Saint *Cyprian* in his Epiſtle written both in his owne name, and his fellow-Biſhops to *Pomponius*, concerning ſome vowed Virgins which were

Reſut. p. 43. vſq; ad 48. & pag. 54. vſque ad finem Parag. 1. Reſut. p. 45.

found in bed with men, whereof one was a Deacon; of which Virgines he with his Brethren paſſe this ſentence, [k] *Quod ſi ſe ex fide Chriſto dicaucrunt, &c. If they* (ſaith hee) *haue faithfully dedicated themſelues vnto Chriſt, let them without all deceit perſeuere in the courſe of Chaſtitie, and ſo couragiouſly and conſtantly expect the reward of their Virginitie*; *Si autem perſeuerare nolunt, vel non poſſunt, &c. But if eyther they will not, or cannot perſeuere, it is better that they marrie, then by their wantonneſſe fall into the fire*; *Let them giue no ſcandall to their Brethren and Siſters.* What could *Luther* or *Caluin* write more directly? So that *Eraſmus* notes in the Margine, *Etiam virginibus ſacris permittit nubere*; *Here* CYPRIAN *permits euen holy Virgines to marry.* [l] BELLARMINES ſhift hereof is ridiculous, That *Cyprian*, by occaſion of ſome Virgins which after their vow behaued themſelues diſhoneſtly, aduiſed others, that if they

k *Epiſt. l. 1. Epiſt. 11.*

Pudicè & caſtè ſine vlla fabula perſeuerent.

Melius eſt vt nubant, quàm in ignem delicijs ſuis cadant.

l *Lib. 2. de Monach. c. 34.*

they had not a firme purpoſe of perſeuering, they ſhould not vow, but marrie; whom we remit to the checke of his owne *Pamelius*, yea, of his conſcience; Indeed, what is this but to mocke both the Author, and the Reader? For doth *Cyprian* at all varie the perſons of whom hee ſpeakes? Doth he not ſpeake plainly of Virgins deuoted to Chriſt? And what perſeuering could there be but in that which they had vndertaken? And what had they vndertaken, but a dedication of themſelues to Chriſt? What is this, Reader, but willingly to try his oares againſt the ſtreame of Truth?

To the ſame purpoſe is that noted ſentence of *Hierome*, ([m] though otherwiſe none of the beſt friends to marriage) who ſpeaking of Virgins, aſcribed by their vow into the celeſtiall Family, addes, *Quibus apertè dicendum, &c. Whom we muſt openly charge that eyther they would marry, if they cannot containe, or, that they would contayne, if they will*

m *Hieronymus impendio ſemper virginitati fauens, & ob id nuptijs iniquior. Eraſm.*

See the Scholia of *Eraſmus* vpon the place.

not marrie. We know the eluſion of this place alſo; That *Hierome* ſpeakes of Virgins in purpoſe, not in vow; But whoſe name, I beſeech you, was defamed by their lewdneſſe? or, what was the heauenly and Angelicall Family, whoſe glory was blemiſhed herewith? Was it of any other then profeſſed Virgins? Or could the act of a purpoſed Virgin onely, ſhame Virgins profeſſed? To the ſame purpoſe is the aduice of [n] *Baſil* and [o] *Epiphanius.*

Adde to theſe an elder then they all, *Tertullian*, & with him all thoſe Fathers, which interpret Saint *Pauls* (*volo iuniores nubere*) of vowed widdowes; All which muſt needes hold, that our Apoſtle allowes marriage for the lawfull remedie of vnable Votaries.

Let not this malicious Maſſe-Prieſt then turne vs ouer to his *Tyberianus*, or *Iouinian*, for the firſt founders of our opinion, and practice, which we receiued from no other then that diuine Arch-heretike, that

n *Baſil. l. de virg.*
o *Epiphan. Hereſ. 61. Melius eſt vnum peccatum habere quã plura.* φανερᾶς ἐχούσῃ λαβεῖν γυναῖκα κατὰ νόμον. *ibid. Epiphan.* I would haue the yonger Widdowes to marrie. *Reſut. f. 51.*

that ſate at the feete of *Gamaliel*; from no other, then the holily-hereticall Fathers and Martyrs of the Church; As for thoſe two miſ-alledged Authors, to whom hee aſcribes vs, his skill doth palpably fayle him in both; For *Tyberianus*, he beeing ſuſpected of Priſcillianiſme, wrote affectly againſt that hereſie, at laſt foulely fell to that, which hee diſclaymed; whereon it was that *Hierome* ſayes, *Canis ad vomitum*, not vpon the marriage of his daughter. And for that particular fact, it is no leſſe mis-taken. *Hierome* ſayes onely, *Filiam virginem Chriſto deuotam, matrimonio copulauit*; but *Sophronius* (who it ſeemes well know the Storie) turnes it (ο γαμιθῆναι κατενάγκασεν;) compelled his daughter (a conſecrated Virgin) to marry. A foule fact, which we deteſt no leſſe, then the contrary practice of thoſe Romaniſts, who compell their daughters (which would marrie) to bee conſecrated Virgins. It is then no leſſe falſe that

He married his daughter, being a Virgin dedicated to Chriſt.

o *Coegit vt nuberet. Vide Eraſm. Schol. in Hier. Catalog. Scriptor. Eccle.* So *Syagria in Greg. Epiſt. marito violenter ſociata.*

Tyberian gaue beginning to vs, then it is true that Tyburne hath giuen a iuſt end to ſome of them. For *Ioninian*, what is he to vs? when neyther our practice was his, nor his opinion ours. Not our practice; for he liued and dyed a ſingle Monke. Not his opinion; How can wee be ſaid to admit marriage to an equall ſhare of merit with virginitie, when wee deny merit in eyther? Againe, that Eunuchiſme (not in it ſelfe, but) for the Kingdome of Heauen, is better then it we doubt not; But when [p] theſe two are reduced to their ſubiects; their value is according to their vſe. *Chryſoſtome* could ſay [r] μετὰ συμμετρίας, &c. Vſe marriage with meete moderation, and thou ſhalt be the firſt in the Kingdome; And *Gregorie Nazianzen* (beſides that he ſaith of his Siſter *Gorgonia*) when he commends the children of *Bazil* the elder, [ſ] tells vs, ſome of them ſo vſed their marriage, that it was no hindrance to them, *quo minùs ad pacem virtutis gloriam aſpirarent*;

p *Quamuis uniuerſaliter dicatur homini melius eſſe continentiam ſeruare quàm matrimonio uti, tamen alicui hoc melius eſt.* *Thom. l. 4. Contr. Gent.*

r μετὰ συμμετρίας τῷ γάμῳ χρῶ, καὶ πρῶτος ἐν τῇ βασιλείᾳ ἔσῃ. *Chryſ. ad Hebr. κεφ. δ. λογ. ζ.*

ſ *Greg. Naz. Orat. in laudem Baſily Or. 22.*

rarent; that they might not aſpire to an equall glorie of vertue with the Virgins; and made theſe two rather different kinds of life, then maners of liuing. Saint *Chryſoſtome* then, and *Nazianzen*, ſhall vſher vs into the Schole of *Iouinian*. And if *Iouinian* were *Formoſus monachus, craſſus, nitidus, &c. A fayre, fat, ſpruce Monke* (as hee ſaith;) Mee thinkes *hee* ſhould rather haue hoped to match him in their Sybariticall Cloyſters, where they abound with meat, and drinke, and eaſe, then in our laborious Clergie; It is happy for vs, and for that reuerend Archbiſhop *Marcus Anton. de Dominis*, that this rayler can obiect nothing to him but an harmeleſſe lode of corpulencie. It moues their ſpleene enough, that this learned Prelate hath honoured our Iland with a Dalmatian Pall; Their cauſe feeles that he can (notwithſtanding) paſſe into the Pulpit: What ſpeake they of this? when, to their ſorrow, they ſee hee could paſſe ouer the

Hier. l. 2. in Iouin.

Reſut. p. 52.

Alpes to leaue Rome. This Beagle, and his balling Beyerlinck, and the kennel of *Sorbon*, may bay at him, but not one of their Bandogs dare faſten.

But why doe I ſuffer this babbler to lead mee out of my way? What is all this ſleeueleſſe diſcourſe to a man that neuer ſaid, neuer thought euery vow of this kinde vnlawfull, nor euery breach of ſuch vow ſinleſſe? When he takes mee with this *Tenet*, let him load mee with authorities; Till then, his now-friuolous papers may ſerue for any honeſt vſe.

The reſidue of this Paragraph is ſpent in the Canon and Ciuill Lawes againſt vow breakers. *Quid ad Rhombum? Refut. p. 54, 55, 56.*

Sect. X.

NO leſſe wiſe and proper is that other diſcourſe of Impoſſibilitie: For, to make ſhort worke; *That no man can contayne (though it be giuen him)* I neuer ſaid; *That any man may contayne (though it bee not giuen him)* either he

Refut. p. 57, 58, 59.

he will not ſay, or if he doe, he hath Chriſt for his Aduerſarie. Why doe wee blot Paper? How the performance of this Vow is not poſſible only for all, but [p] facill alſo, (which he contendeth) the iſſue proues too well, and the World bluſhes to ſee it. Let it not be too much burden to his patience, that I ſaid, *Some of their Shauelings cannot hold*; He knowes what their Gloſſe vpon *Gratian* ſaid of old (though now they haue pulled out that tongue for blabbing) [q] *Communiter dicitur, &c.* It is commonly ſaid that a Clerke ought not to bee depoſed for ſimple fornication, *Cùm pauci ſine illo vitio inueniantur*; *Since there are but a few found without that vice.* This they haue wiped out of the Booke, but the *Margarita Decreti* (as happy is) holds it ſtill: And their honeſt [r] *Caſſander*, yet more plainely, *Vix centeſimum inuenias*, you ſhall ſcarce finde one of an hundred free: And, if need were, I could tell him out of our old [ſ] *Bromiard*, what the voice of

p *Maius miraculum eſt de propria carne fomitem eradicare luxuriæ, quàm expellere immundos ſpiritus de corporibus alienis*, Ioan. Brom. ſum. Prædic. cap. Caſtit.

q Diſtinct. 81. *Maximianus.*

r *Conſult. Art.* 22. And Bellarm. *Qui continent quos nos dicimus non eſſe multos*, de Monach. l. 2. c. 3.

ſ Io. Bromiard. ſum prædic. voce Luxuria.

of a Ghoſt ſaid to a Prieſt of theirs, but I will not; only thus he ſhut vp; *That there came daily ſuch ſtore of Prieſts to Hell for their Luxury*, in plaine Engliſh, Lechery, *that hee had not thought there had beene any left vpon earth.* And to theſe I could adde the ierks of their zealous Preacher, Frier *Menot*, who fetches the threefold ſhame of their Clergie out of the *Aue Mary*; *The ſecond wherof* (though the firſt in miſchiefe) is, *In Mulieribus.* But what ſhould I fill Carts with ſuch ſtuffe, as I eaſily might, when the ſalacitie of the *Romiſh* Clergie, is growne to be the Prouerbe, and ſcorne of the World? Let not my Refuter ſcare vs with the threat of recriminations, wee know that in all Profeſſions, there may bee found lewdneſſe enough. But, when all is done, we ſhall iuſtifie that which worthy B. *Iewell* ſaid long agoe, *Scortum apud nos modeſtiùs vivit, quàm apud vos* PENELOPE; Our Strumpet is their *Penelope.* What needed hee therefore to

Zelantiſſimus Prædicator. Tit. Concion.

Cauda ſalax ſacrificulorum in prouerbium abiit.

to vpbraid vs with that frumpe of ERASMVS (*Quæ malùm eſt iſta tanta ſalacitas, &c?*) when he knowes how eaſily we can ouer-pay him in this Coyne? Was it not *Eraſmus*, whoſe word it was (which Maſter Doctor *Collet*, Deane of *Pauls*, was wont to haue familiarly in his mouth.) [t] *Nunc is eſt rerum ac temporum ſtatus, vt muſquam reperias minus inquinatam morum integritatem, quàm inter coniugatos?*

Now ſuch is the ſtate of the times, that you ſhall neuer find leſſe corruption of manners & life, then amongſt the married. Was it not *Eraſmus* that ſaid, *Atque vtinam verè caſtrati ſint, quicunque ſuis vitijs magnificum caſtrationis prætexunt titulum, ſub vmbra caſtitatis turpiùs libidinantes, &c. Neque enim mei pudoris eſſe puto commemorare, in quæ dedecora ſæpe prolabantur qui naturæ repugnant, &c.* This is enough to let my Detector ſee, wee need not die in his debt for *Eraſmus*.

Reſut. p. 61.

[t] *Eraſm. Apolog. pro declam. Matrimonij. Ibidem Eraſm.* Engliſhed thus, *And I would they were gelded indeed; which hide their vicious courſes with the glorious name of Eunuchiſme; more freely following their filthy luſts, vnder the ſhaddow of chaſtitie.* Neither will my modeſtie ſuffer mee to report, into what ſhameful courſes they fall many times, which reſiſt nature, &c.

Ex vita Sacerdotum palàm dedecoroſa, palàm contemnitur eorum doctrina; & inde perit fructus verbi Dei. Quod ſi ijs qui non cõtinent concederetur matrimonium, & ipſi viuerent quietiùs, & populo cum authoritate prædicarent verbum Dei, Ad Chriſtoph. Epiſ. Baſil.

Sect. XI.

BVt it is no arguing from the Act to the possibilitie. These did not containe, but they might. What? whether it were giuen them or no? So seems mine Aduersarie to hold, whiles hee censures *Luther*, for saying, that this is Gods gift; and that here we can only take, and not giue. Yea, but if they had asked, it would haue beene giuen them. *Aske, and it shall bee giuen:* so sayes my Refuter, out of *Origen*, none of the best Interpreters; so his Masters the Iesuites; *Sufficit promissio generalis*, saith * *Bellarmine*. By this Rule, if the Cardinall should but pray for the Popedom, the three Crownes must come tumbling vpon his Head; and if *C. E.* should but pray for a red Hat, it would haue *Mercuriall* wings and come flying to *Doway*; I would hee had but prayed for Wit, hee had then perhaps beene silent: Not considering,

Refut. p. 60.

Refut. p. 74.

* Bell. l. 2. de [illegible]

ring, that Virginitie, and Honour, and degrees of Wit (though excellent in their kindes) yet are ſuch things, as without which wee may inioy God, and goe to Heauen, and therefore that perhaps God ſees it beſt for vs to aske them, and goe without. What can be more plaine then that of * *Hierome*; If all might be Virgins, Chriſt would neuer haue ſaid, *Qui potest capere, capiat*; Neither would the Apoſtle ſo timorouſly haue perſwaded to Virginity; Could he euer ſuppoſe that Virginitie might bee had without prayers: and yet hee ſayes, If all might bee Virgins, &c.

* *Hieron. aduerſ. Iouin. l. 1.*

Who would not haue thought, that this one Text of our Sauiour, ſhould haue ſtopt all mouthes? His Diſciples had ſaid; *If thus, it is good not to marry*: He replyes; *All men cannot receiue this Word, ſaue they to whom it is giuen*; and concludes, *He that is able to receiue it, let him receiue it*. Yet here, ſee the forehead of a Ieſuite: *Maldonate* vpon the place

* *Mald. in Mat.* 19.11. *Omnes ferè, &c.*

place dares say thus:* *That hee saith, all men doe not receiue this Word, all Interpreters (almost) doe so expound it, as if the sense were; All men cannot performe this which you say, that is,* Want a Wife, *because all haue not the gift of Chastitie, but onely those to whom it is giuen*; for which hee cites only *Origen, Gregorie Nazianzene, Ambrose,* concealing the rest of his, *Almost all*; yet after, in the same Page (forgetting himselfe) *solus D. Augustinus, &c.* Onely Saint *Austin* vses (saith hee) to teach, that this gift of Continencie is not giuen to all, but to some onely. It is happy yet that herein wee are granted to erre with Saint *Austin*; and yet, ere long, we take in *Origen, Nazianzene, Ambrose, Hierome,* and at last, ouertake, *Ferè omnes*; so as wee neede not feare solitarinesse in this error. But what sayes the Iesuite to this good companie? *Adduci non possum vt sequar*; *No marueil*: Marke, how well the Iesuites follow IESVS himselfe: IESVS saies,

I cannot bee perswaded to follow them.

All

All men cannot receiue this: The Ieſuites ſay, * *All men may receiue it.* IESVS ſayes, *It muſt bee giuen from God*; The Ieſuites ſay, [a] *It is ſo the gift of God, that it is in the power of Man.* How can we looke to eſcape their Oppoſition, when they dare thus contradict their Sauiour? For me, I ſhall be ſtill in this Hereſie, That all their Prieſts, and Monks, and Nunnes cannot contayne: And his [b] *Bonauenture* ſhall beare me out, who teaches me, that to the third degree of Chaſtitie *(requiri priuilegium ſingulare)* there is a ſingular priuiledge required; for that it ſeemes to be aboue the pitch of naturall poſſibilitie, to liue in the Fleſh, and not to feele the faults of Fleſh.

* *Omnes continere poſſe ſi velint, Bellar. l.2. de Mon. c.31.*

a *Et donum Dei eſſe & tamen in poteſtate, & arbitrio hominis poſitum, ibid. Qui poteſt habeat ſecum aurum hoc Virginitatis; Qui minùs nuptiarum argentum excipiat, Chryſoſt. in 1. Tim. 4.*

b *Bonauen. in Opuſc. de proceſſu Relig. p.120. Sumptuoſa Turris eſt, & verbum grande quod non omnes capere poſſunt, Bern. de Contempt. Mun. Nam ſi generale eſſet, quod poteſt vnus, & omnes poſſunt, Primaſ.*

SECT. XII.

AS for his holy Siſters at *Bruxells*, the touch of whom hath ſo much enfired his Ghoſtly zeale;

zeale; I intended no quarrell to them in particular; They may bee as honeſt, as their Champion is malicious. What I ſaid, was out of the ſuppoſition of the common frailty; And if hee haue beene ſo much in their boſome, as to know they neuer repented them, it is well known, that others haue; whoſe Song hath been in the hearing of thoſe I know:

Refut. p. 60, 61.

What ſhall I doe, ſhall I die, and neuer married be?

Like vnto thoſe Veſtals,

Fœlices nuptæ, moriar niſi nubere dulce eſt.

As for the miſchief following hence, the viſible monuments of ſo many murthered Infants (if not in *Gregories* Ponds) in the very place where I now liue and [c] elſewhere, conuinces it too much. But [d] my example (ywis) ſhall cleere his Veſtalls of *Bruxells*, and all other Votaries. *Maſter* HALL *was abſent* (ſome three Moneths) *in France*; *Fleſh is fraile, Temptations frequent* (adde to theſe his body ſickly, and well-neere to death)

c *Vid. Hiſtor. Radulphi Bourne Auguſtadenſis Eccl. Abbatis, qui teſtatur ſe vidiſſe, in quadam piſcina in Monialium Abbatia, quæ Prouines dicebatur, multa paruulorum oſſa, ipſaq; corpora integra ibi reperiebantur, Antiq. Brit. Reuoc. Clem. 5. Papæ, ex Adam. Murim.*

d *Refut. p. 61.*

death) *yet both then, and before his marriage, hee would take it in great ſcorne* (as well he might) *to be ſuſpected for diſhoneſt.* True, and might defie Men and Deuils in that challenge. What of this? It followes then: *If Maſter* HALL *could for ſo long together liue a chaſte life, why no more?* Why not alwayes? Demonſtratiuely concluded: As if a man ſhould ſay, *C. E.* doth ſpeake ſome wiſe words, how can he at any time write thus fooliſhly? A Chriſtian hath ſometimes grace to auoyd a Temptation, why not alwayes? Why doth hee not keepe himſelfe euer from ſinning? A good Swimmer may hold his breath vnder the Water for ſome portion of a Minute, why not for an Houre? why not for more? A deuout Papiſt may faſt after his Breake-faſt, till his Dinner in the after-noone, therefore why not a Weeke? why not a Moneth? why not ſo long as *Eue* the Maid of *Meurs?*

The Spirit of God (if at leaſt hee

may bee allowed for the Author of Continency) breatheth where, and when he liſteth, and that God which makes marriages in Heauen, either auerts the hart from theſe thoughts, or inclines it at his pleaſure. Shortly, The great Doctor of the Gentiles had neuer learned this Diuinitie of *Doway*, whoſe charge is, [e] *Defraud not one another, except with conſent for a ſeaſon, that yee may giue your ſelues to Faſting and Prayer:* And againe, *Come together, that Satan tempt you not through your incontinency:* He only wanted my Monitor, to jogge him on the Elbow, as here: *What needs all this fleſhlineſſe?* if they can ſafely contayne, *whiles they giue themſelues to extraordinary deuotion, why not more? Why not alwayes?* It is pitty, that no man would aduiſe the Apoſtle, how great a gap this Doctrine *of his opens to all laſciuiouſneſſe*. Let mee but haue leaue to put Saint *Pauls* Name in ſtead of mine, into this challenge of my Refuter, and thus he argues.

e 1.Cor.7.5.

Refut.p.65.

If

If Saint PAVL *say that* πρὸς καιρὸν, *for a while they are able to liue chaſte, but not for any long while; I aske againe, How long that while ſhall indure? and what warrant they haue therein for not falling? ſeeing it may ſo fall out, that in the while appointed, they may bee more tempted then they ſhall bee againe in all their liues after:* How ſawcy would this Sophiſtrie bee? how ſhameleſſe? The words are his; onely the Name is changed; what the elect Veſſell would anſwere in ſuch a caſe for himſelfe, let *C. E.* ſuppoſe returned by mee. *Refut. p. 65.*

SECT. XIII.

THe Refuter hath borrowed ſome Weapons of his Maſter *Bellarmine*, and knowes not how to weare them. It would moue any mans diſdayne to ſee, how abſurdly thoſe poore Arguments are blundred together; We muſt diſtinguiſh them as we may.

Refut. p. 63.

First, Saint *Paul* condemnes the Young Widdowes mentioned; therfore he ouerthrowes this impossibility of contayning. I answere: Saint *Paul* aduises the young Widdowes to marry, and admits none into the Church-book, vnder threescore yeeres; therefore he establishes in some, this impossibility.

Refut. p. 63, 64.

Secondly, Saint *Paul* aduises *Timothie* to liue chaste. Reader, tell him the word is (σώφρονα) which their owne vulgar, 1. *Tit.* 8. turnes, *Sober*; and in 2. *Tit.* 5. *Prudent*; But, to grant him his owne Phrase; Can my Detector descry no difference betwixt Chaste and Single? Did hee and his Fellowes neuer heare of a coniugall Chastity? So they haue still wont to speake, as if Chastity were only opposite to Marriage, as if no Single life could bee vnchaste. His *Espencæus* might haue taught him that Verse in VIRGIL, *Casta pudicitiam seruat domus*: and hee might haue heard of that *Roman* law of Vestals, *Castæ ex castis, puræ*

ex

ex puris ſunto; yea, his *Eraſmus* might haue taught him yet further, [f] *E diuerſo nihil prohibet in coniugio Virginitati locum eſſe*; that euen in Marriage there may bee Virginitie.

Thirdly, The Fathers exhort to Virginity; eſpecially Saint *Ambroſe* and Saint *Auſtin*. Let him tell this to them that know it not, to them that diſlike true chaſtity in Virgins, not to them that condemne vnchaſtneſſe in a pretended Virginity.

To what Vertue doe not the Fathers exhort? yet neuer ſuppoſing them to be within our lure. Laſtly, where is the ſhame of my Refuter, that cites *Auſtin* as the Man on whom hee depends for this vniuerſall poſſibility of Continency: when his owne *Maldonate* profeſſes that Saint *Auſtin* is the only enemie to this Doctrine?

Fourthly, Where there is impoſſibility or neceſſity, there is no ſinne, no counſaile; as no man ſinnes in not making new Starres, in not doing

[f] *Eraſ. Apol. pro declam. Matr.* *Secundus gradus Virginitatis eſt Matrimonij caſtæ dilectio, Opus Imperf. in Matth.* *Refut. p. 64.* *Ab his duabus Columnis crede mihi difficile duellor. Ibid ex Bernardo C. E.*

Refut. p. 64.

ing Miracles. A ſtale ſhift, that oft ſounded in the eares of *Auſtin* and *Proſper* from their *Pelagians*; The naturall man in this deprauednesse of estate cannot but offend God, therefore hee ſinnes not in ſinning: Counſell giuen ſhewes what wee ſhould doe, not what we can. g *Iubendo admonet, &c.* ſaith *Auſtin*; In commanding, he admoniſheth vs both to doe what wee can, and to aske that which wee cannot doe. In Continency then our indeuour is required for the attayning of that which God will giue vs; God neuer imployed vs in making of Starres; Though my Refuter is euery day ſet on greater Worke, then making of him that made Starres. Laſtly, it is true, there is no ſinne in marrying, there may be ſinne (after a vow) in not vſing all lawfull meanes of Chaſtity: The Fathers therefore ſuppoſing a h pre-required aſſurance of the gift, and calling of God in thoſe, whom mature deliberation, and long proofe had couered with the

g *Aug. l. de Nat. & Grat. c. 43.*

h *Poſt multam deliberationem & conſiderationem, &c. Baſil.*

the vayle of Virginity, doe iuſtly both call for their continuance, and cenſure their Lapſes.

Fiftly, Vpon this ground the Father cannot blame his Childe for incontinence; To contayne implyes impoſſibility. Aske him wherfore ſerues Marriage? Yea, but to prouide an Husband or a Wife, is not a worke of an houres warning; in the meane time what ſhall they doe? Sure, the man thinks of thoſe hot Regions of his Religion, where they are ſo ſharpe ſet, that they muſt haue Stewes allowed of one Sexe at leaſt; Elſe what ſtrange violence is this that he conceiues? As our *Iunius* anſwered his *Bellarmine*, in the like, *Hic homo ſibi videtur agere de equis admiſſarijs ruentibus in venerem, & de hippomane, non de hominibus ratione præditis*; he ſpeaks as if hee had to doe with Stallions, not with Men, not with Chriſtians, amongſt whom is to bee ſuppoſed a decent order, and due regard of ſeaſonableneſſe, and expediency: A

Refut. pag. 65.

doughty Argument, wherewith *Master* HALL *is sore pressed.* (They may contayne till they marry, and therefore they may euer contayne and not marry.) How easie is it for me to take vp this lode, and lay it vpon my Sauiour, which sayd, *All Men cannot receiue it*; and vpon his great Apostle of the Gentiles, who hath taught vs an (ἴδιον χάρισμα) a proper gift, which God hath bestowed on some, not on others, and supposes a necessitie, that may bee, of giuing a Virgin in Marriage?

Marg. of the *Refut. p. 65.*

1. *Cor. 7. 7.*

Refut. p. 65.

Sixtly, The Husband and Wife are separated vpon discord, or disease: What shall they doe? To liue continent with this man is impossible. I answere; If only their will sunder them, that must yeeld to necessity; Dissension may not abridge them of the necessary remedy of sinne. If necessity, that findes reliefe in their prayers; If they call on him who calls them to continencie by this Hand of his, hee will heare them, and inable them to persist.

ſiſt. And why not then in the neceſſitie of our Vowes? This is a neceſſitie of our owne making; that is of his; Hee hath bound himſelfe to keepe his owne promiſes, not ours.

Sect. XIIII.

WHiles his Fellow, or Maſter, *Maldonate*, talks of confuting *Auſtin* in this very point, by (*Auſtin* himſelfe, this man will confute vs by him; whom hee no otherwiſe cites for himſelfe, then his Anceſtor *Pelagius* cites *Lactantius*, *Hilarie*, *Ambroſe*, *Hierome*, and *Auſtin* in this caſe. *The thing* (ſaith he) *is in our power, and though it require the aſsiſtance of Gods grace, which ſtill preuenteth our will, yet that hinders not, but that wee may (if we liſt) liue chaſte all the dayes of our life, as wee may vpon the ſame termes beleeue in God, and loue him.* What impudency is this, to make him the Patron of the power of our free

Refut. p. 66.

Free-will to God, whome all the World knowes to haue beene *Malleus Pelagianorum?* and who in ſo many Volumes damnes this conceit to the Pit of Hell; euermore ſo eſtabliſhing the naturall faculrie and vſe of the Will againſt *Stoicall* neceſſitie, as that hee abandons any power of the act, or exerciſe of it vnto good (without grace) againſt humane preſumption. When hee ſpeakes of this, here is not a cold & feeble preuention, but an effectuall inoperation, yea a powerfull creation.

Since my Refuter then will needs bee paralelling our abilitie of contayning, and of beleeuing, let him heare that holy Father ſay, [i] *Non ſolùm Deus poſſe noſtrum, &c. God doth not only giue, and helpe our power to good, but workes in vs both our will and working of good.*

And elſewhere; [k] *He is drawne to Chriſt, to whom it is giuen to beleeue in Chriſt: Power is therefore giuen vnto them to bee made the ſonnes of God,*

i *Aug. de Nat. & Grat. 25.*

k *Cont. duas Epiſt. Pelag.*

God, which beleeue in him, when this is giuen them to beleeue in him. And ſo farre is he from ſaying with my Detector and his *Bellarmine*, that who liſts may beleeue when he liſts, that he reaſons thus: *Quid mihi oſtendis, &c?* [1] *What doſt thou tell me of thy Free-will; which can neuer bee free to do good, except thou be a Sheep of God? Hee therefore that makes men to bee his ſheepe, frees the wills of men to the obedience of Pietie: But why doth he make theſe men ſheepe, and thoſe not, ſince with him is no reſpect of perſons? The Apoſtle anſweres, O homo! &c.* Thus he. Eyther therefore let him neuer cite S. *Auſtin* againſt vs in this point, or elſe wee muſt bee forced to countercite him once more then we meant. [m] *Planè poſſumus dicere frontem hæreticorum non eſſe frontem:* And if there could bee any more on that holy Fathers ſcore, Father *Maldonate* hath paid it for vs. To conclude therefore for him; *Arbitrium humanæ voluntatis nequaquam deſtru-*

1 *Aug. l. 4. cont. Iul. c. 6. Qui igitur facit oues homines, ipſe ad obedientiam pietatis humanas liberat voluntates: ſed quare iſtos homines oues facit, & iſtos non facit, apud quem non eſt acceptio perſonarum? Reſpondet Apoſt. O homo.*

m *Ibid.*

ſtruimus: Wee know no man doth well againſt his will; God was not to make Virgins by force; and the ſame goodneſſe that giues Chaſtity to the marryed, continues Virginity to the ſingle: *What of all this? Therefore* (ſaith he) *it is as wel in the power of al ſingle perſons to be alwayes continent, as of the marryed to keepe coniugall Chaſtitie:* An illation and concluſion worthy of my Refuters Logike and Diuinitie; As if he argued thus for himſelfe; The ſame God that diſpoſes of Orders, diſpoſes of the Popedome: therefore I may as well looke to weare three Crownes, as one ſhauen. Or the ſame God giues both Life, and Grace, and Glorie. Therefore all thoſe that liue the naturall life, may alſo liue the ſpirituall, and glorious. Who ſees not the reaſon of theſe vnlike? Coniugall honeſtie is abſolutely commanded of God to all marryed perſons; perpetuation of Virginitie (hee grants) was neuer commanded; The breach of coniugall honeſtie, is of it ſelfe, a ſinne

Refut. p. 69.

ſinne to all; Marriage is not ſo. Againſt the one therefore, we may abſolutely pray in [n] faith, againſt the other but with condition; God hath promiſed to deliuer vs from our ſinnes, not from our Marriage.

n *Chriſti erit ſi fides aderit quæ impetrat à iuuente quod inſſerit, Aug de adult.con.l 2 c.19 Reſut.p.71. 72.73*

As for Saint *Ambroſe*, wee eaſily grant him large in the prayſe of Virginitie: But no one word of all his cited authorities toucheth our Aſſertion: The helpes of the Church, the ſeruice of Angels, the merit of the Prayers of our Sauiour we yeeld to bee good meanes of continence, where it is intended; but that it is meant to all commers, we deny; Let the ſucceſſe ſpeake.

Neither doe we taxe the Vow for any improbitie in it ſelfe, but for the incapacitie of the perſons: The Vow were good, if the men were not eyther euill, or vnfit. And here [o] by the way; whereas *C. E.* like a maſterly Monitor wiſhes *Maſter* HALL *to reade the diuine Workes of* AMBROSE, *concerning this ſubiect*; Maſter *Hall* is bold (in requitall) to tell

o *Reſut p.71.*

C.E.

C. E. that he knowes not *Ambroſe*; and to teach him (ſince he hath not learn'd it of other Maſters) that the Book which he ſo oft, & ſo ſolemnly cites for AMBROSES, [p] *Ad Virginem lapſam*, is a noted Counterfeit, a true *Nouatian*; which his graue ignorance might haue heard from his *Bellarmine* and *Poſſeuine*.

And how much better is that other Tract which hee [q] cites from AMBROSE, *Epiſt.* 82. wherein mention is made of * *Venice*; which was not extant till *Ambroſe* was not? And the Comentarie of *Ambroſe*, vpon 1. *Tim.* 3. whence hee fetches his forceableſt [r] Teſtimonie for forced Continencie; ſlit in the Noſe, and bored in the Eare long-ſince by [ſ] *Salmeron, Baronius, Bellarmine*, and *Francis Lucas*. Of the ſame ſtampe (that the Reader may here ſee once for all how he is gulled by this falſe Prieſt with foyſted Authorities) is his AVGVSTINE, *De bono Viduatis*, [t] thrice by him heere quoted, not without great Triumph; branded by

[p] Cited foure times by C. E. vpon weightie occaſions. *Refut.* p. 33. 43. 48. 50.

[q] P. 41. *Refut.*

* *Vide Cenſur. Rob. Coci. p.* 129.

[r] P. 94. *Refut.*

[ſ] *Cenſur. Coci. p.* 133.

[t] *Refut. p.* 20. 43. 68.

by *Eraſmus*, *Hoſius*, *Lindanus*: as likewiſe [u] his AVGVSTINE, *de Eccleſ. dogmat.* confeſſed counterfeit by *Bellarmine*, and his Friends of *Louaine*: and [x] the Sermons, *de Tempore*; caſhiered by *Eraſmus*, *Mart. Lypſius*, the *Louanians*: Wherto let vs adde the Booke of Great ATHANASIVS, *de Virginitate*, [y] produced in great ſtate by *C. E.* not without great wrong & ſhame fatherd vpon that Saint, as (if *Eraſmus* and *Nannius* did not ſhew) the ridiculous precepts therein contayned would ſpeake enough. To follow all were endleſſe: Of this kind, laſtly, is his CYPRIAN. *de Diſciplin. & bono Pudicitiæ*, not more magnificently [z] brought foorth by *C. E.* then fairly eiected by *Eraſmus*, and *Eſpencæus*. Theſe are the glorious Teſtimonies which grace the ſwelling Pages of mine Aduerſarie; Theſe are the pious frauds wherewith honeſt Readers are ſhamefully coozened. It ſhall ſuffice thus in a word to haue thanked my Reuerend

u *Refut. p. 40.*

x *P. 80. Refut.*

y *Refut. p. 35.*

z *Refut. p. 36.*

rend Monitor for his ſage aduice, & to aduiſe my Reader to know whom he truſts.

Vid. ſupra. For *Origen*; wee haue alreadie anſwered; My Detector could not haue choſen a better man for the proofe of the facilitie of this Work, then him, who (according to the broad Tralation of his rude *Rhemiſts*) gelded himſelfe, and made himſelfe no man for it.

Refut. p. 74. 75. *That all graces are deriued to vs from the Fountaine, or rather the full Ocean of Chriſts Merits and Mercies* (which hee ſhewes from Saint HIEROME) *wee willingly teach againſt them*; ſo farre are wee from being iniurious to the Paſſion of our Deare Redeemer; But if hee will therefore inferre, that euery man may be a perpetuall Virgin, he may as well hope, that therefore euery Scribbler may write all true. Our Sauiour himſelfe, *which ſaid I will draw all men vnto me*, yet ſaid, *All men cannot receiue this*; not, I cannot giue it, but they cannot take it.

As

As for that practice which hee cites from Saint *Auſtin*, of forcing men both into Orders, & Continencie, it ſhewes rather the Fact then the Equitie; what was done in a particular Church, rather then what ſhould bee; The Refuter himſelfe renounceth it in the precedent Page; *(For the Church forceth none thereunto)* neyther is it any other then a direct reſtraint of that, which the Councell of *Nice* determined to be left free. *Refut. p. 78.*

Laſtly, that there may appeare to bee no leſſe impoſſibilitie of honeſt Truth in ſome men, then true Chaſtitie, hee cites one place for all, out of Saint AVSTIN: * *Let not the burden of Continencie affright vs, it will be light if it be of Chriſt, it will be of Chriſt if there bee Faith, that obtaynes of him which commands the thing which he doth command.* See Reader, with what fidelitie; and by this eſteeme the reſt; Saint *Auſtin* ſpeakes thee of perſons diuorced each from other, whom neceſſitie *Pag. 79.*

* *Lib. 2. c. 19. de Adulter. Conjug. vid ſup.*

(as hee ſuppoſes the caſe) calls to Continencie; The Detector cites him for the power of voluntarie Votaries; The very place confutes him. *It will bee Christs Yoke* (ſaith AVSTIN) *if there bee faith that obtaines of him which commands the thing which he doth command:* There can be no Faith where is no command. Now *C. E.* will grant there is no [o] command of ſingle life to all; Therfore all cannot aske it in Faith, therefore all cannot thinke it the Yoke of Chriſt, all cannot beare it.

[o] *Neque enim ſicut non mechaueris, non occides ita dici poteſt, non nubes Aug. de Virg. Sanct. l. ſing. c. 30*

SECT. XV.

Refut p. 80. 2 ſq. ad 87.

NOw at laſt (like ſome ſorrie Squib that after a little hiſſing and ſparkling ends in an vnſauourie cracke) my Refuter, after all theſe Flouriſhes of their poſſibilitie, ſhuts vp in a ſcurrilous Declamation againſt our Miniſterie; granting it indeed impoſſible, amongſt vs, to liue chaſte; and telling his Reader that

that wee bluſh not to blaze in Pulpits, and printed Bookes, this brutiſh Paradox, that Chaſtitie is a vertue impoſſible to all, becauſe ſo it is to ſuch laſciuious p *Libertines, ſenſuall and ſinfull people, as Heretikes are, and here are ſordes, dedecora, ſcabies libidinum:* the brutiſh ſpirit of Hereſie, fleſhly and ſenſuall. Impure mouth! How well doth it become the ſonne of that *Babylonian* Strumpet, to call the Spouſe of Chriſt Harlot? How well doth it become lips drencht in the Cup of thoſe Fornications; to vtter blaſphemous Slanders (*Spumam* CERBERI) againſt Innocence? By how much more brutiſh that Paradox is, ſo much more Deuilliſh is the vniuſt imputation of it to vs; Which of vs euer blazed it? Which of vs doth hate it leſſe, then the lye that charges it vpon vs? How many Reuerend Fathers haue we in the hyeſt Chaires of our Church; how many aged Diuines in our Vniuerſities, how many graue Prebendaries in

p *Illud dixerim tantùm abfuiſſe, vt iſta coacta caſtitas illam coniugalem vicerit, &c.* (ſaith Polydor Virg.) *This I may ſay that it is ſo farre off, that this compelled Chaſtitie excelled the Coniugall Chaſtitie, that no crime of any offence could bring more hatred to the ſtate of Prieſthood, or more diſgrace to Religion, or more ſorrow to all good men, then the blemiſh of the vnchaſte life of Prieſts, &c.* Polyd. l. 5. c. 4.

our Cathedrall Churches, how many worthie Ministers in their rurall stations, that shine with this vertue in the eyes of the World? *If therefore the proper place of Chastitie bee the Church of God, (as this Caviller pleades)* it is ours in right, q theirs in pretence: And so much more noble is this in ours, for that in ours it is r free, in them, s forced; *Infida custos castitatis necessitas*, as that Father said; *Neque opus passeri fugere ad montem*; In them, as CHRYSOSTOME sayde long since τὸ σεμνὸν τῆς Παρθενίας ἀπόλωλεν; *The grace of Virginitie is lost:* γελῶσιν αἱ κοσμικαὶ: *The world makes sport with such Mayden-head.* For the rest; The God of heauen iudge betwixt vs and our enemies; To him wee appeale how wee desire to serue him in chaste Wedlocke, whom they dishonour with vncleane and false Virginitie.

Not to put my Detector in mind

q Hier. l. 2. in Ose. *Quecunque amare pudicitiam se simulant, vt Manichæus, Marcion, Arrius, Tatianus, & instauratores veteris hæreseos venenato ore mella promittunt cæterum iuxta Apostolum quæ secreto agunt, turpe est dicere.* Minut. Fæl. Octau.

r *Inuiolati corporis virginitate fruuntur potius, quàm gloriantur.*

s *Talis castitas quia non est spontanea, non habet magnam retributionem.* Fran. Carthus. *O mysteria, O mores, vbi necessitas imponitur castitati, authoritas datur libidini: Itaque nec casta est quæ metu cogitur, nec, &c.* Illa pudica quæ thesi tenetur. Ambros. l. 1. de virg.

how

how honourably he now speakes of marriage, how dares he talke of our fleshlinesse, and their chastitie? as if hee had to doe with a world that were both deafe and blinde. Doe not their owne Records flye in their faces? and tell *him there are but a few of them honest?* Did not their owne [t] select Cardinals complaine, that *the most of their Nunneries were iustly scandalized with sacrilegious incontinencies?*

Doe not our [u] Histories tell vs that in the raigne of *Henry* the third, *Robert Grosthead* the famous Bishop of Lincolne, in his Visitation, was fayne to explore the virginitie of their Nuns by nipping of their dugs, *indignum scribi*, as *Matth. Paris?* Doe not the [x] forenamed Cardinals find it a common greeuance, *that their Curtezans rode in state thorow Rome it selfe, attended euen at noone-day with the retinue of their Cardinals, and with their Clergiemen?* Doth he find the Church of England to maintaine Stewes? and

t *Concil. Delect. Cardin. Paul. 3. Exhib. Alius abusus turbat populum Christianum in Monialibus, &c. Vbi in plerisque monasterijs fiunt publica sacrilegia cum maximo omnium scandalo.*

u *Mat. Paris Hist. Angl. Hen. 3 p. 1085. Et quod indignum est scribi, ad quosdam religiosarum veniens, facit exprimi mammillas earundem, vt sic phyisice, &c.*

x *In hac etiam vrbe meretrices, &c. Concil. del Card. Prius est quàm machari, continentiam ducere criminosam. de singularer.*

to rayse rents from profeſſed filthineſſe? Can hee deny the vnnaturall beaſtlineſſe that raignes in his Italy? But what doe I ſtirre this puddle? Let me heare no more brags of their chaſtitie, no more exprobrations of our laſciuiouſneſſe.

Sect. XVI.

Refut. p.88.

AS if my Refuter had vowed to write no true word, hee challenges mee for tranſlating *Iſidores Turpe votum, a filthie vow:* I turne to my Epiſtle, and find it not engliſhed by mee at all. His owne conſcience, belike, ſo conſtrues it; or if ſome former Impreſſion of mine (which I beleeue not) had ſo turned it, here is neyther ignorance, nor vnfaithfulneſſe. Wherſoeuer is ſinne, there is filthineſſe: And if a lawfull vow be *properly de meliore bono*, can there not therefore be an vnlawfull vow? What was that of *Iepthaes*, or that of Saint

Pauls

Pauls fortie Conſpirators? But the word there (ſaith he) ſignifies a *promiſe*; As if euery vow were not a promiſe; and if *Iſidore* take *votum* for *promiſſum*, y *Gregorie* takes (by his conſtruction) *promiſſum*, for *votum*, in this very caſe we haue in hand.

y *Diſt.* 28. *Greg. Petro diac. l.* 1. *Ep.* 42.

This vow of theirs therefore is metonymically filthie, becauſe it makes them ſuch. In one word, (that he may raue no more of Epicures, Turkes, Pagans) Their vow is in profeſſion glorious, filthie in effect. And now for a concluſion of this poynt, I muſt out of all theſe groſſe and ignoraat paſſages of his (though vnproperly, yet) truely vow to the world, that a truer Bayard did neuer ſtumble forth into the Preſſe.

Sect. XVII.

HE hath done with their own vowes, and now descends to vs, whom he confesses vowlesse; His scorne cannot strip vs of the benefit of that Truth, which hee confesseth; Thus then hee writes; *I freely with other Catholikes grant, that our English Ministers, according to their calling, make no vowes; I grant their marriage to be lawfull; I grant that euery one of them may be the husband of one wife, &c.* And why did not this liberalitie of my wise Detector tye vp his Tongue in his purse all this while? No more was required, no lesse is yeelded; whereto is all this iangling? But, that his grant may proue worse then a deniall, thus he proceeds: *But wee denie them to bee truely Clergie-men, or to haue any more authoritie in the Church, then their wiues or daughters haue; and this, because they want all true calling and Ordination; For, they*

Refut. p. 83.

they entred not in at the dore, like true Paſtors, but ſtole in at the window like theeues; We denie their miniſterie (I ſay) to bee lawfull, becauſe they did runne before they were ſent, tooke their places by intruſion, &c. Let Maſter HALL *diſproue this, and I will ſay, Tu Phyllida ſolus habeto.* Thus he.

A deepe crimination, and ſuch, as if it could bee proued, would robbe our queſtion of the State, and vs of our duely-challenged honour. Reader, this vehemence ſhewes thee where his ſhoo wrings him: It is the gall of Romiſh hearts that wee proſper, and are not theirs; Where they haue preſumed vpon credulitie, they haue not ſtucke to ſay, wee are not men like others, but more frequently and boldly, that wee are no Chriſtian men; and here moſt peremptorily, that we are no Clergie-men: There is no Church, no Chriſtianitie, no Clergie not theirs; Neyther can wee bee in Orders, whiles we are out of Babylon.

The

The man dreames of the Naggeshead in Cheap-ſide, where his lying Oracle Tradition hath not ſhamed to report, *Icwell, Sands, Horne, Scory*, *Grindall*, and others in the beginning of Queene *Elizabeths* time (beeing disappoynted of the Catholike Biſhop of *Landaff*) to haue layd hands mutually on each other; and that from hence haue flowed our pretended Orders. This our ſhameleſſe * *Sacroboſco* heard of ſome good old folkes, and they had it of one *Neale*, Profeſſor *Ebrius* in Oxford; *Kelliſon* tooke it of *Sacroboſco*, and *C.E.* of him. *Concordat cum Originali*; *Diabolus eſt mendax & pater eius.* And is not this a worthie engine to batter downe the wals of a whole Church, to blow vp all our Ordination? Is it poſſible that any Chriſtian face ſhould bee ſo graceleſſe, as to beare out ſuch an apparent and ridiculous falſhood, againſt ſo many thouſands of witneſſes, againſt the euidence of authenticall Records; againſt reaſon,

* *Alias*, Halywell *the Ieſuite.*

reason, and ſenſe it ſelfe? For can they hope to perſwade any liuing man, that theſe hauing at that time a lawfull Archbiſhop of their owne Religion, legally eſtabliſhed in the Metropoliticall Chayre, by an acknowledged authoritie, the ſway of the times openly fauouring them, when all Churches, all Chappels gladly opened to them, that they would be ſo mad as to goe and Ordayne themſelues in a Tauerne? He that would beleeue this, may be perſwaded that their adored blocks can weepe, and ſpeake, and moue; that their Cake is his God; Neuer truth could be cleared, if not this; No leſſe then the whole Kingdome knew, that Queene *Mary* died in the yeere 1558, Nouember 17; and her Cardinal (then Archbiſhop of Canterbury) accompanied her ſoule in death, the ſame day. The ſame day was Queene *Elizabeths Initium Regni*; *her Coronation Ianuary* 15. following. That leaſure enough might bee taken in theſe great

great affaires, the See of Canterbury continued voide aboue a yeere. At laſt, in the ſecond yeere of Queen *Elizabeth* 1559. *December* 17. was *Mathew Parker* legally conſecrated Archbiſhop of Canterburie, by foure Biſhops: *William Barlow* formerly Biſhop of Bathe, then elect of Chicheſter. *Iohn Scory* before of Chicheſter, now elect of Hereford. *Miles Couerdale* Biſhop of Exceter. *Iohn Hodgeskins* Suffragan of Bedford. *Mathew Parker* thus irrefragably ſettled in the Archiepiſcopall See, with three other Biſhops, in the ſame Moneth of December, ſolemnely conſecrated *Edmund Grindall*, and *Edwin Sands*; The publique Records are euident and particular, relating the Time, Sunday morning after Prayers; The place, Lambeth-Chappell; The manner, Impoſition of hands; The conſecrators; *Mathew Cant. William Chicheſter, Iohn Hereford, Iohn Bedford*; The Preacher at the Conſecration, *Alexander Nowell*, after-

afterwards the worthie Deane of *Pauls*; The Text, *Take heed to your ſelues, and to all the flocke, &c.* The Communion, laſtly adminiſtred by the Archbiſhop.

For Biſhop *Iewell*, he was conſecrated the Moneth following in the ſame forme by *Mathew Cant. Edmund London, Richard Ely, Iohn Bedford.*

Laſtly, for Biſhop *Horne*, he was conſecrated a whole yeere after this, by *Mathew Cant. Thomas S. Dauids, Edmund London, Thomas Couentry and Lichfield*; The Circumſtances, Tyme, Place, Forme, Preacher, Text, ſeuerally recorded. The particulars whereof, I referre to the faithfull and cleare relation of Maſter *Francis Maſon*; whoſe learned and full diſcourſe of this ſubiect, might haue ſatisfied all eyes, and ſtopped all mouthes. What incredible impudencie is this then, for thoſe which pretend not Chriſtianitie onely, but the Conſecration of God, wilfully to rayſe ſuch ſhame-

full

full ſlanders from the pit of Hell, to the diſgrace of truth, to the diſparagement of our holy calling?

Let mee therefore challenge my Detector in this ſo important a point, wherein his zeale hath ſo far out run his wit, and with him all the Brats of that proud Harlot, that no Church vnder Heauen can ſhew a more cleere, ceuen, vncontrolable, vntroubled line of the iuſt ſucceſſion of her ſacred Orders, then this of ours; If his *Rome*, for her tyrannous Primacy, could bring forth but ſuch Cardes, the World would bee too ſtrait for her. He ſhall (maugre) be forced to confeſſe, that either there were neuer true Orders in the Church of *England* (which he dares not ſay) or elſe that they are ſtill Ours. The Biſhops in the time of King *Henry* the eight, were vndoubted; If they left *Rome* in ſome corrected opinions, their Character was yet, by confeſſion [a], indeleble. They laid their hands according to Eccleſiaſticall conſtitution, vpon the Biſhops

[a] *Quis ignorat Catholi. &c. & ſimiliter Ordinatos verè eſſe Ordinatos, quando Ordinator verè Epiſcopus fuerat & adhuc erat, ſaltem quantum ad characterem, Bellar. de Rom. Pont. l. 4. c. 10.*

ſhops in King *Edwards* dayes; And they both, vpon the Biſhops in the beginning of Queene *Elizabeth*; They againe, vpon the ſucceeding Inheritors of their holy Sees, and they laſtly vpon vs; ſo as neuer man could ſhew a more certayne and exquiſite Pedigree from his great Grand-father, then we can from the acknowledged Biſhops of King *Henries* time, and thence vpwards to hundreds of Generations. I confeſſe indeede, our Archbiſhops and Biſhops haue wanted ſome Aaronicall accouſtrements, Gloues, Rings, Sandals, Miters, and Pall, and ſuch other traſh; and our inferiour Orders haue wanted Greazing and Shauing, and ſome other pelting Ceremonies. But let *C. E.* proue theſe eſſentiall which wee want, or thoſe Acts and Formes not eſſentiall, which we haue, *Et Phyllida ſolus habeto.* In the meane time, the Church of *England* is bleſſed with a true Clergie, and glorious; and ſuch a one, as his *Italian* Generation may im-

impotently enuie, and ſnarle at, ſhall neuer preſume to compete with, in worthineſſe and honour; And (as Doctor *Taylor*, that couragious Martyr, ſaid at his parting) *Bleſſed be God for holy Matrimony.*

Sect. XVIII.

Refut. p. 90, 91.

MY Cauiller purpoſely miſſe-takes my rule of *Baſil* the Great, and my Text of the Great Apoſtle; whiles from both I reſolue thus; *I paſſe not what I heare Men or Angels ſay, while I heare God ſay, Let him bee the Husband of one Wife*; he will needs ſo conſtrue it, as if I tooke this of Saint *Pauls* for a command, not for an allowance; As if I meant to imply from hence, that euery Biſhop is bound to haue a Wife: Who is ſo blind as the wilful? Their *Leo* [b] calls theſe words a Preception, I did not: If hee knew any thing, he could not be ignorant that this ſenſe is againſt the ſtreame of our

[b] *Leo. ep. 87. alias. 85. Tã ſacra ſemper eſt habita iſta Præceptio.*

our Church, and no leſſe then a *Grecian* error. Who knowes not the extremes of *Greece* and *Rome*; and the Track of Truth betwixt them both? The *Greeke* Church ſaith, *He cannot bee in holy Orders that is not married:* The *Romiſh* Church ſaith, *Hee cannot bee in holy Orders that is married:* The Church Reformed ſayes, *He may be in holy Orders that is married, and conuertibly*; Some good friends would needs fetch vs into this idle *Greciſme*, and to the ſociety of the old *Friſons* [c], and (if Saint *Ierome* take it aright) of *Vigilantius*, *Eſpenceus*, and *Bellarmine* and our *Rhemiſts* free vs. There is no leſſe difference betwixt them and vs, then betwixt May and Muſt; Libertie and Neceſſitie. If then (*Let him bee the Husband of one Wife*) argue that a Biſhop may bee a married man, I haue what I would, and paſſe not for the contrary from Men and Angels. Wee willingly grant with *Luther*, that this charge is negatiue: *Non velut ſanciens dicit,*

[c] *Eſpenc. lib. 1. de Contin. c. 1.*

Reſut. p 91, 92.

ſaith *Chryſoſtome*; But this negatiue charge implies an affirmatiue allowance; we ſeeke for no more: As for the authorities which my Detector hath borrowed of his Vncles of *Rhemes*, they might haue beene well ſpared; He tels vs, Saint *Ierome* ſaies, *Qui vnam habuerit, non habeat*; *Hee who hath had one Wife, not hee that hath one*; I tell him Saint *Paul* ſaith [d] (εἰ τις ἔσιν) *If any man bee the Husband of one Wife*, not, *If hee haue beene*: Let [e] Saint *Chryſoſtome* therein anſwere *Hierome*, and *Epiphanius*, and all other pretended oppoſites: *Obſtruere prorſus intendit hæreticorum ora, qui nuptias damnant, &c. Hee purpos'd in this to ſtop the mouthes of Heretikes, that condemned marriage, ſhewing that that eſtate is faultleſſe, yea, ſo precious, that with it a man might be aduanced to the holy Epiſcopall Chayre.* Thus he; Whom their learned [f] Biſhop *Eſpencæus* ſeconds; and by the true force of the Text cleereth this ſenſe againſt all contradiction. *Nec enim*

d *Tit.1.6.*

e *Chryſoſt.in 1.Tit.homil.2.*

f *Eſp.vbi ſupra.*

Paulini

Paulini de Epiſcopis, &c. For (ſaith he) *thoſe places of Saint* PAVL *concerning Biſhops, Prieſts, and Deacons cannot be ſo eluded, as that they doe onely belong to men that haue beene ſometimes married, and are now Widdowers and ſingle; but the Text doth plainly note out Husbands; and thoſe that are now found in the preſent eſtate of marriage; which is implyed, both by the word* eſſe, *and by* vnius vxoris vir; *that is, hauing one Wife, not (as ſome haue vnderſtood it) which hath had one; for (as* CHRYSOSTOME *hath noted) the Apoſtle would by the ſociety of Marriage and Prieſthood ſtop the mouthes of Heretikes that condemned Marriage; whereto adde, That the Apoſtle amongſt the vertues of a Biſhop reckons vp this, That he doth gouerne his owne houſe well, not, that hee did gouerne it.* Thus he. Vnto which let me yet adioyne this other conſideration, that the Apoſtle deſcribes what manner of Wife a Biſhop ſhould haue; which as in other pro-

feſſions he hath not done, ſo in this would haue beene vſeleſſe, if he had onely aymed at an eſtate paſt, and not preſent.

Where it is a cunning tricke of the *Rhemiſts*, and their Vulgar, in ſtead of *Their Wiues*, to reade, *The Women*, quite beſide the Scope and Context of the Apoſtle: As to the ſame purpoſe; Whereas their *Leo* in the fore-cited Epiſtle ſayes, that this Precept of a Biſhop to be the Husband of one Wife, was alwayes ſo ſacred, *vt etiam de muliere Sacerdotis eligenda, eadem intelligatur ſeruanda conditio*; BELLARMINE, and his Mates would needes face vs out, that the Copyes are corrupted, and contends to haue it read *Sacerdotis Eligendi*; *of the Prieſt to be choſen*, not, *of the Wife*; Whom our induſtrious and worthy Doctor *Iames* hath refelled both by the Preſſe, and the Pen; by the *Coleine* Edition, and Manuſcript authority.

* That the ſame condicion is to be vnderſtood of her that is to be choſen for the wife of the Prieſt.

Reſut. p. 92, 93.

As for that hee cites from *Hierome* againſt *Vigilantius*, he might haue

haue found the Salue together with the Wound; Our *Rhemists* dare vs from the imputation of his opinion. For the reſt. Nothing is more playn, then that our Apoſtle (according to the iuſt interpretation of *Chryſoſtome, Theodoret, Theophylact*, and others) alludes to the looſe faſhion, as of the *Greeks*, ſo eſpecially of the *Iewes*, with whom Polygamie and re-marriages, after vniuſt diuorces, were in ordinarie vſe; Theſe the Apoſtolicall Spirit finds vnfit for the Man of God, whom hee therefore charges to be only, *The Husband of one Wife.*

Neither doth it argue too much wit in my Refuter, to bring two Fathers vpon the Stage for his purpoſe, and then to ſet them together by the eares with each other, *Ambroſe* (I meane) and *Hierome*; who in this which he cites them for, confute one another; *Hierome* (though otherwiſe a back-friend to Wedlocke) cenſuring the opinion of *Ambroſe*, as ſauouring too ſtrongly of *Refut. p. 94, 95.*

Cainiſme, and ſuperſtition: Howeuer, euen the more vehement of the two, out of this place doth hold Marriage compatible with holy Orders, which is the onely thing I required: So as ſtill, *This one word ſhall confirme mee againſt all impure mouthes*; Impure, *Not for preferring Continency*, as my Cauiller will take it, but for deprauing of Marriage, by the foule titles of Fleſhlineſſe, and Senſualitie; ſuch as his owne; a worſe we need not: Neither doth S. *Ambroſe* at all controll me herein, whiles he teacheth that the Apoſtle *doth not here inuite vs to beget children in the Prieſthood*; *Habentem enim dixit filios, non facientem*; we did not challenge hence any command, wee challenge an allowance, which we haue and proclaime: That I may not ſay, ſome Copies of *Ambroſe* run (according as I haue learned of our eminent Doctor *Fulke*) *Habentem filios, aut facientem*; *Hauing children, or begetting them*: The difference is not worth ſtanding

Refut. p. 95.

Ibid.

ding for; Let it paſſe after his owne reading. I could ſtop his mouth with the ingenuous anſwere of his ESPENCÆVS: *Habentem enim, &c.* For he ſaid, *Hauing children, not begetting them*; *Debellatum hic eſſet, &c.* This Field were wonne, if either this were the Text and not the Gloſſe, or they that thus interpret it were Apoſtles, as they are not. Thus their owne Biſhop. But I neede not call for any ayde. The words of *Ambroſe* doe plainely driue againſt an inuitation, or command, which wee doe willingly diſclayme.

Espenc. l. Præcit.

SECT. XIX.

NOw vnhappie is this man that ſtill ſhoots his Arrowes quite beſides the Butt? He prooues, forſooth, with great zeale, that the Fathers neuer vnderſtood a poſitiue command in our Apoſtles words, which I neuer thought ſo much

Refut. p. 96.

much as in dreame: and then hee bends his Forces againſt Bygamie, which I no where auouched. The Man of valour loues to play his prizes alone.

Here is no command then (ſaith he) *but a permiſſion*; How much are wee bound to him for this fauour? *Permiſſion?* Thus much hee, with his holy Father, yeelds to their Stewes. No, here is a direct allowance. *Let him be the Husband of one Wife*; Not, *Hee may be ſo*: But this was only for a time, he ſaith, becauſe of the paucity of ſingle Clergy-men: Let him ſhew me the Apoſtles limitation, and I am ſatisfied; otherwiſe, this miſſe-grounded conceit (what countenance ſoeuer it may find in a priuate humane authoritie) ſhall paſſe with vs as a Gloſſe of *Burdeaux*, that marres the Text. But how ſhameleſly, how fraudulently, how like himſelfe, doth my Refuter cite CHRYSOSTOMES *Caſtigat impudicos, &c? He checketh the incontinent* (ſaith that Father) *whiles hee per-*

Refut. p. 96.

Chryſoſt. in Tit. Hom. 2.

permitteth them not after their ſecond marriages, to be preferred to the gouernement of the Church, and dignitie of Paſtors; and there my Refuter ſtops, with, *So he*; whereas, if hee had gone forward, the place had anſwered him, and it ſelfe: For (ſaith CHRYSOSTOME) *he which is found not to haue kept his beneuolence towards his wife, which is* c *gone from him, how ſhould he be a good Teacher to the Church?* Plainly ſhewing vs, that hee intends this to thoſe vnchaſte Husbands, which after an vniuſt diuorce of their former wiues, haue married alſo a ſecond; not after the death of the firſt.

c The word is τῆ ἀπελθουσῆ, by them tranſlated falſely, *Defunctum.*

The like Prieſtly fidelitie hee vſeth in the place of *Chryſoſtome*, Hom. 2. vpon *Iob*; the poore man had taken vp ſome ſcraps of quotations vpon truſt, hauing neuer ſeene the Authors; For, *Chryſoſtome* neuer wrote any Homilies vpon the Booke of *Iob*; onely hee hath fiue Homilies of the Patience of *Iob*; whereof this cited, is the ſecond; wherein

wherein his *errori ignoſcebat*, hath reference rather to, *ſine crimine*, which he oppoſeth to *irreprehenſibiles*, then, to *vir vnius vxoris*, as the ſequell plainly ſhewes.

Refut. p. 97. As for Bigamie, it is out of our way; but ſince his loquacitie will needes roue thither, let him ſhew that before *Montanus* infected the World with a preiudice againſt ſecond Marriages after deceaſe, they were held vnlawfull for any calling, or perſon, and wee will grant him clamorous to ſome purpoſe.

Refut. p. 98. To prooue this opinion and practice of the Church, like a wiſe Maſter, he brings in **Tertullians* authoritie, in his Booke which he wrote in the time of his Hereſie; whiles he was ouer the eares in Montaniſme; where hee tels vs hee hath knowne ſome eiected for ſecond Marriages. But if hee had euer read the Booke following, of Monogamie, he might haue found his *Tertullian* (then Montanizing) to vpbraid the true & Catholike Church, which he calls

* *Tert. Exhort. ad caſtit. c. 7.*

Psychicos, with the vsuall practice & allowance of the second Marriages of their Bishops. * *Quot enim & digami, &c. For how many Bishops are there amongst you twice marryed?* But who-euer was matcht with so vaine a Babbler? I prooued from S. *Paul*, that a Bishop might haue one Wife: hee prooues by Councels and Fathers, that hee may not haue two. It is pittie that his Masters the Iesuites haue no more Trees for him to set with the Rootes vpward: Any thing rather then to wearie the World with this foolish clacking.

Out of this indiscreet and odious verbositie (lest hee should want noyse) he stumbles vpon the Councell of *Constantinople* before it come in his way, and spends a whole leafe only to tell vs, that he will talke of it hereafter. Hereafter hee shall receiue answere enough; What needes this disorderly anticipation? To conclude then, this place of our Apostle stands for vs vnshaken, by any the impotent blasts of his friuolous

* *Tert. De Monogamia, c. 12. Quot enim & digami præsident apud vos, insultantes vtique Apostolo, &c? Miror te vnum protraxisse in medium, cùm omnis mundus his ordinationibus plenus sit, non dico de presbyteris, ad Episcopos venio, quos si sigillatim voluero enumerare, tantus numerus congregabitur, vt Ariminensis Synodi multitudo superetur, Her. ad Ocean. de Carterio Hisp. Ep. digamo, &c. Refut. p. 99.*

lous Eluſions, and ſhall warrant vs againſt Earth and Hell, that a Biſhop may bee the Huſband of one Wife.

Sect. XX.

Reſut. p. 100. 101.

MY next place, of the honorableneſſe of Marriage amongſt all, he ſmoothes ouer with a pretended conceſſion; profeſſing with *Fulgentius*, and *Hierome*, to giue all high Titles to that ſtate, only preferring the rule of a better life; prayſing Marriage, but more extolling Virginitie: But who euer made the compariſon? Theſe are faire Nets to catch Fooles; Whiles hee heapes vp all the reprochfull termes that ſpight can deuiſe, againſt the verie ſtate of Marriage, in ſome callings, not ſo much as preiudiced by Vow; how doth hee grant Marriage honourable amongſt all? If the compariſon bee the matter hee ſtands vpon, let him ſay,

ſay, Marriage is good, and lawfull for all conditions; Virginitie is better; hee ſhall haue no Aduerſarie. And whereas (to call him to reckoning for arrerages) he turn'd off this place (when it was) with a ſcoffe out of *Bellarmine*, That Marriage is honourable amongſt all, yet not between Father and Daughter, &c. the man alluded ſure to their great and good *Alexander* the ſixt, and his chaſte *Lucrece*, of whom he knowes the Riddle,

Refut. p. 13.

[d] *Filia, Sponſa, Nurus.*

d Heere lyes *Lucrece* in name, *Thais* in life, The ſame Popes Daughter, Lemman, and his owne Sonnes Wife.

For vs, that it is honorable in all eſtates of men by Apoſtolicall warrant, is ſufficient aſſurance, that to no calling, or eſtate it can bee diſhonourable and vnlawfull. But to vntye *Bellarmines* trifling knot: I ſay, Marriage is honourable, ἐν πᾶσι, but not, πάντων πρὸς πάσας: in all, but not betweene all: That is, euery man may marrie with a woman, but not with any woman whatſoeuer: as with his Mother, or Siſter. So Father and Daughter may marry, but not

not one the other. See now what a worthy Meſſe of Sophiſtrie is layd in Saint *Pauls* diſh by theſe Caruers, and how eaſily ouer-turned: So as I might very well proclaime to all the World (which I doe now confidently ſecond) *that if God might be iudge of this Controuerſie, it were ſoone at an end.* If my Refuter make faces at this, their whole Schoole ſhall beare me out in it. *Et* [c] *ſane communis eſt ſcholæ reſolutio, &c. And in truth it is* (ſaith their ESPENCÆVS) *the common reſolution of the Schoole, that if wee inſiſt only in thoſe things, which were ſpoken by Chriſt, and written by the Apoſtles, in the Canon of the New Teſtament, (ſecluding the Lawes of the Church) holy Orders, neither as Orders, nor as holy, are any hinderances of Matrimony.* Thus he. And ſaid I any more? any other?

Reſut. p.102.

c *Eſpenc. l.* 1. *de Cont. c.* 2. *Caiet. Opuſ. de Caſtit.*

By their confeſſion then, GOD neuer impoſed this Law. My proofe was, that euen in the time of that legall ſtrictneſſe, he allowed Wedlock

Ibid. p.102.103.

to

to the Miniſters of his Sanctuarie. Herein, how am I refuted? *If hee meane* (ſaith my Detector) *that for puritie and perfection of life, the Law of* Moses *was more ſtrict then the Goſpell, the vntruth is notorious*; To which he addes out of *Hierome*, that the greater perfection of the Euangelicall Sacrifice exacteth greater Holineſſe; and concludes, *that the permiſſion of Wiues in the Aaronicall Prieſthood, argues euidently the imperfection of that Law*. So he. Surely, God wanted this Counſellour vpon Mount *Sinai*; he could haue aduiſed him better Rules of his miſ-contriued Prieſthood.

Would my Refuter make himſelfe ſo ignorant, as not to know; that notwithſtanding the rather greater perfection of Moralitie required vnder the Goſpell, yet that Leuiticall Law placed impuritie in many of thoſe creatures and actions, wherein the Euangelicall findeth none? Did not the touch of ſome Veſſels or Garments make a man legally

legally vncleane? Did not the lawfull act of Coniugall Beneuolence? Did not the accidents of the holyeſt Child-bed carry in them an expiable impuritie? If hee bee not a *Iew*, hee will not ſay it is ſtill thus vnder the Goſpell. How iuſtly therefore might I inferre, that if our holy God, vnto whoſe Wiſdome it ſeemed good to ſtand of old, vpon ſuch points of outward vncleanneſſes, did notwithſtanding allow Wedlocke to his Prieſthood, much more (at leaſt no leſſe) vnder the Goſpell, doth he allow it, when as all thoſe imputations of impuritie are vaniſhed.

Sect. XXI.

Ref. p. 103. 104.

I Produced the Teſtimonie of their Pope, their Cardinall, their Doctor. *Baſils* Rule is a ſure one, that the Witneſſes of Enemies are moſt conuictiue. Their Cardinall was *Panormitan*, Their Pope *Pius* the ſecond. Their Doctor, *Gratian*. For

For *Panormitan*; My Refuter likes his words ſo well, that like a ſawcie Fellow he dare pull off his red Hat, and trample it in the Floore; denying his Cardinall-ſhip, and charging him *With participation of the Schiſme.*

But firſt, hee cannot (I hope) denie him to haue beene their Abbot, then their Archbiſhop; As for his red Hat, it neuer came from *Wittenberge* nor *Geneua*; it was of their owne dying; FŒLIX *the falſe Pope* (he ſayes) *gaue it him.* Reader, the famous Councell of *Baſil*, conſiſting of no leſſe then foure hundred reuerend Perſons; Cardinals, Archbiſhops, Biſhops, Doctors, gathered and allowed at firſt, by Pope *Martin*, then by his Succeſſour *Eugenius* the fourth, afterwards was vpon ſome Politike conſiderations called off by *Eugenius*; The Fathers of the Councell finding their owne ſtrength, ſtood vpon the right of their Superioritie, and (as they well might) cenſur'd the Pope; hee proceeded

ceeded to obſtinacie ; thoſe braue ſpirits (vpon ripe conſideration) iuſtly depoſed him. In the roome of this *Eugenius*, (otherwiſe called *Gabriel Condulmarius*) was by iuſt number of voyces elected *Amadeus* the Deuout Duke of *Sauoy*, and named *Fælix* the Fift; a man too good for that See ; neither had hee euer any ſo great blemiſh in all his life, as the name of a Pope : *Volateran* can tell vs, what a Kennell of Hounds hee ſhoued to the Ambaſſadours, namely, whole Tables of poore ſoules daily fed by him ; All Hiſtories ſpeake of his Deuotion, and Pietie ; This man called from his intended retyrednesse, muſt carrie the Keyes. Hee makes choice of Archbiſhop *Panormitan* for one of his Cardinals: What offence is here? But hee was a falſe Pope. If the Councell of *Baſil* were a true Councell, then was *Fælix* a true Pope. It is in my Readers choice whether he will beleeue foure hundred Diuines repreſenting the whole Church, or

a

a Popes Paraſite. But *Panormitan* dyed in the Schiſme againſt *Eugenius*. The World knowes that the greateſt blot *Panormitan* euer had, was his violent plea for *Eugenius*; againſt the Biſhop of *Argens*, againſt eloquẽt *Segouius*, againſt the whole ſtreame of that Councell; This is the thanke hee now carries away, Fœlix *ſcelus virtus vocatur*; If *Eugenius* had not dealt vnder-hand with the *Dolphin* of *France*, and *Frederick* of *Auſtria*, (then ambitious of the Empire) and tryed all his wits, both to make new Cardinals, and to diuert the *Neutralls*, *Eugenius* had not beene *fœlix*; and *Fœlix* had beene ſtill *Eugenius*, the true and vndoubted Succeſſour of *Peter*: How-euer, if theſe points ſhould be ſtrictly ſtood vpon, *Rome* would bee at a loſſe, which many a time hath bin to ſeeke for her head. But what though it were granted that *Panormitan* was Cardinalated by an intruding Pope? Can this call downe the authoritie of his iudge-

ment and Writings? eſpecially thoſe which he wrote before hee was Cardinall or Archbiſhop, being onely Abbot: And yet may bee cited by vs vnder the name of Cardinall: as *Bellarmines* Dictates and Compoſures elder then his red Hat, yet are fathered vpon that Title.

Once, this I am ſure of, that [f] Cardinall *Bellarmine* doubts not to ſtile *Panormitan* a Catholike and learned Doctor. This is the man that ſtands with his Hat off to this worſhipfull Clarke of *Doway*, and tels him that Continencie is not of the ſubſtance of Order, nor by Diuine Law annexed to it; whereto, hee ſhuffles out a miſerable & deſperate anſwere, as we ſhall ſee in the ſequel.

f *Bell. de Cleric. lib. 1 c 19. Catholicum alloquin & doctum authorem.*

But in the meane time, ſee the cunning of my Catholike Cauiller; This is not the ſentence I ſtood vpon, of *Panormitan*; it was not this, whereto I proclaymed mine *Oyez*, but another, which hee ſlily ſmothers, not daring ſo much as to repeat it, leſt his Romanizing popular ignorant

ignorant Readers ſhould heare and ſee and ſmell, that the ſacred Celibate of Prieſts did ſtinke an hundreth yeeres before *Luthers* time. I will therefore here ſupply for him, and, hoping he will in his next take notice of the ſentence, will repreſent it here againe.

The words are theſe: *Melius foret, et pro bono & ſalute animarũ ſalubrius, ſi & vniuſcuiuſq; voluntati relinqueretur, ita vt non valentes aut non volentes continere, poſſint contrahere; Quia experientia docente experimus contrarium effectum ſequi ex illa lege continentiæ, cùm hodie pleriq; non viuant ſpiritualiter, nec ſine mundi, ſed emaculentur illicito coitu cum ipſorum grauiſſimo peccato, vbi cum propria vxore eſſet caſtitas.* That is, *It were better, and more wholeſome for the good and ſaluation of ſoules, if it were left to euery mans will; ſo as they which either cannot, or will not contayne, might marry. For wee finde by experience a contrarie effect to follow vpon that Law of Continencie;*

Abb. Panorm. de Cleric. coniugat. Cap. Cum olim.

ſince the greateſt part of (our Prieſts) at this day liue not ſpiritually, neither are chaſte, but are defiled with vnlawfull copulations, not without their moſt hainous ſinne; *whereas, with their owne Wiues it ſhould be Chaſtitie.* Thus he. A ſentence worthie of that *Epiphonema of mine*, *(Is this a Cardinall think you or an Huguenot?)* With this, my Detector deales, as their Inquiſition doth with a miſnamed Heretike; he chokes it vp in ſecret, or, if hee bring it forth, it is not without a gag in the mouth:

Refut. p. 107. All his anſwere is, *Wee tye not our ſelues to euery mans opinion; and, This ſentence is cenſured by* BELLARMINE *as erroneous*; As if *Panormitan* were euerie bodie, and *Bellarmine* an Oracle. It is enough for vs, that one of their owne greateſt, learnedeſt, zealouſeſt Prelates iuſtifyeth our Marriages, and wiſheth them in vſe rather then their Continencie.

To that other Teſtimonie of *Panormitan*, he anſwers by a graunt, yeelding vs freely, *that if wee take diuine*

diuine Law for that which is expreſly determined in Scripture, *it muſt needes bee ſaid, that there is no euident proofe ſet downe of continencie in Eccleſiaſticall men by the Apoſtles*; *yet, that it is ſo inſinuated, and the obſeruation of it hath beene ſo ancient, as* BELLARMINE *noteth, that it may be truely termed Apoſtolical*; Thus hee. And euen for this are wee beholden to him; All his friends would not haue beene ſo liberall. His *Ioannes Maior*, his *Clictouæus*, his *Torrenſis*, and all their rigorous Clients would not haue ſaid ſo: As, on the other ſide, the old Gloſſe was not ſo wiſe, that could onely ſay (which is now expunged) *Apoſtoli docuerunt exemplo, The Apoſtles taught this by their example*. But what are theſe ſo pregnant inſinuations? Good wits haue found them out; One was, that of [g] INNOCENTIVS 2. *That theſe men are the veſſels and Temples of God, therefore they may not Cubilibus & immunditijs ſeruire*, *ſerue for chambe-*

Refut. p. 105.

g *Decret. p. 1. diſt. 28.*

ring and wantonneſſe. Ywis, no Layman is ſuch; therefore hee may bee allowed to be filthie. Another was, of *Franc. Torrenſis*, *Take heed leſt your hearts be oppreſſed with ſurfetting and drunkenneſſe, and cares of this life:* Whereof Biſhop [h] *Eſpencæus* is ſo aſhamed, that he anſwers it with an *Abſit*; *God forbid* (ſaith he) *that wee ſhould thinke that the Lord, which is the author and Sanctifier of Marriage, ſhould hold it in the ſame ranke with ſurfeting and drunkenneſſe.* Another was of the ſame Author ([i] *teaching vs to denie ungodlineſſe and worldly Luſts:*) vs, of the Clergie; belike the reſt neede not; And who knowes not the wittie and learned inſinuations of their good *Siricius*, *Thoſe that are in the fleſh, cannot pleaſe God?* Theſe, and ſuch like are the forceable inſinuations of this impoſed continencie, which euen very boyes and Ideots can hiſſe out of the Schooles.

Luk. 21.

h *Eſpenc. de cont. l. 1.*

i *Tit. 2.*

Si quis legitimam commixtionem & filiorum procreationem, corruptionem & coinquinationem vocat, ille habet cohabitatorem dæmonem Apoſtatam. Ignat. Epiſt. ad Philadelph.

SECT.

SECT. XXII.

FRom *Panormitan*, hee deſcends to my alledged *Gratian*, who becauſe he ſpeakes theſe words (by way of explication) in a continued tenor with a ſentence of *Auſtin*, is (to my mortall ſinne) cited by me as ſpeaking from *Auſtin*. The poſition and the inference of the words is ſuch, as might deceyue any eye that would truſt a *Gratian*; What might the price be (trow we) of ſuch a crime in the Apoſtolique chamber? In my next Shrift, he ſhal heare, *meâ culpâ*; The words are *Gratians*, that *Copula Sacerdotalis vel conſanguineorum, The marriage* or (as this Clerkly Grammarian tranſlates it) *the carnall copulation of Prieſts, or kinsfolkes is not forbidden by any Legall, Euangelicall, or Apoſtolicall authoritie, but by Eccleſiaſticall Law it is forbidden.* Wee could not hyre a Proctor to ſay more. But herein *C. E.* hath detected

Reſut. p. 105.

tected two foule faults of the citation; The one, that I truſted his *Gratian* ſo farre, as to make him ſpeake out of *Auſtin*, which (I truſt) a little Holy-water may waſh off;

Refut. p. 106. The other, *That I concealed the marriage of kinsfolke, within the prohibited degrees; which* (ſaith hee) *although onely forbidden by Eccleſiaſticall Law, yet dares not Maſter* HALL *(I thinke) tranſgreſſe it; ſo as this Law hath greater force then hee ſuppoſeth it to haue.* So hee. Plainely, my Refuter knowes not what he ſaith, elſe hee would neuer thus palpably plead againſt himſelfe; For what euer thing was there in all the conſtitutiõs of his Church, more ſubiect to variation, then the legall ſupputation of the forbidden degrees? which was a long time confined to the third degree incluſiuely; another while extended to the fourth; and ſometime to the ſeuenth. Let him herein reconcile his Pope *Nicholas* and *Gregorie*, with Pope *Innocent*; Whereof the one left

left all free that were without the pale of the fourth degree, the other restrayned all to the seuenth; And when he finds an vnalterablenesse in the determination of these degrees, let him plead for an equally-fatall necessitie of his Ecclesiasticall continence; in the meane time, let him take it patiently to be beaten with his owne rod.

No diuine Law then (he grants) hath inioyned this Celibate, but an Ecclesiasticall. What is this other then I said? *God neuer imposed this Law of continencie; Who then?* [k] *The Church.* And why may not I goe on, to aske, *Whether a good wife would gain-say what her husband willeth?* Flourishing will not answer this. All the prayses of beautie and fidelitie which are giuen to the true Church, argue Rome to be the false. Whereas therefore the Priest shuts vp thus brauely; *(And this Minister who would make the one to gain-say the other, should bring some place or sentence to shew the same, (which hee*

k *Espencæ. ex Test. Abb. l. 1. c. 3. Facerat igitur Ecclesia Boni medici instar, medicinam quæ obsit magis quã prosit tollen, is.* The Church should therefore doe like a good Physician in remouing the medicine which it sees to doe more harme then good. *Refut. p. 107.*

hee may chance to doe the next morning after the Greeke Calends) or elſe neuer auouch ſo vnchriſtian a Paradoxe. Hee ſhall vnderſtand that his Greeke Calends are paſt. The Spirit of God ſaith, *A Biſhop may be the Husband of one wife:* The Church of *Rome* ſayes, *A Biſhop may not bee the Husband of any wife at all:* Whether is this a contradiction? The Spirit of God ſayes, *Marriage is honourable amongſt all men:* The Church of *Rome* ſayes, *Marriage is diſhonourable to ſome.* The Spirit of God ſayes, *To auoyd Fornication, let euery man haue his wife:* The Church of *Rome,* like a quick-huswife, ſayes, *Some order of men ſhall not haue a wife, though to auoyd Fornication.* Let my Maſſe-Prieſt ſhew theſe to be no contradictions (which he may chance to doe at the Greeke Calends) or elſe grant this to be neyther Paradox, nor vnchriſtian.

SECT.

Sect. XXIII.

FRom Cardinal *Panormitan* I aſcended to Pope *Pius* the Second, whom I vſhered in, with this Preface, *Let a Pope himſelfe ſpeake out of* Peters *Chayre*, Pivs *the ſecond, as learned as hath ſit in that roome this thouſand yeeres.* Two things my Cauiller ſnarles at in the Preface, two in the authoritie it ſelfe. *Refut.* p108.

My firſt manifeſt vntruth is, that Pivs the Second ſpake this as out of the Chayre. A witleſſe miſpriſion. I hope he ſate in Peters Chayre that ſpake it; if hee ſpake it not as from the Chayre, I care for no more. Is not this ſufficient to win reſpect from a Catholique Prieſt? Otherwiſe, whether it were Stoole, or Chayre; or if a Chayre, whether the conſiſtoriall, or the Porphyry-chayre, wherein hee ſits before his firſt Triumph, [1] *tanquam in ſtercoraria*, it is all one to mee. Themſelues

1 *Lib. ſacr. cerem.*

ſelues muſt firſt agree what it is to ſpeake as from the Chayre, ere I can affirme that *Pius* the Second ſo ſpake this. *Id Populus curet*, I referred the chayre to the man, not to the ſpeech: In the meane time *C. E.* is not ſo good a Groome to the Chayre, as *Gregorie* of *Valence*, who attributes infallibility to a Popes ſentence, though it be [m] *ſine curâ & ſtudio*. My ſecond wrong is the ſuperlatiue laſhing (ſo hee calls it) of other Popes learning in compariſon of this. I cry him mercie; I did not know what ſinne it was to commend a Popes learning; That is not it (I confeſſe) that carries away the Crownes and the Keyes: But the compariſon offended; Perhaps *C. E.* hath knowne that chayre more learnedly furniſhed: It may bee, he thinkes of *Boniface* the Ninth, called before *Peter de Thomacellis*, a Neapolitan, [n] who could neyther write, nor ſing; hardly vnderſtanding the propoſitions of the Aduocates in the Conſiſtorie; inſomuch as

m *Vid. Rom. Irrecon.*

n *Theod Niem. lib. 1. c. 6.*

as in his time, *Inſcitia ferè venalis facta fuit in ipſâ curiâ*; Ignorance was growne valuable. Or it may be he thinks of thoſe ancient ferule-fingred Boy-Popes; one of the *Benedicts*, a graue Father of ten yeeres old; or *Iohn* the Thirteenth an aged Stripling of nineteene. Or perhaps, hee alludes to thoſe learned times (within my compaſſe) which were acknowledged in the Councell of Rhemes; where when offer was made of requiring the Popes iudgement, it was publiquely replied, that beſides the expoſednesſe of that Citie to ſale, *Romæ iam nullum ferè eſſe qui literas didicerit, There was ſcarce a man at Rome, that could ſpell his Letters.*

Heu quàm perfatuæ
ſunt tibi, Roma, togæ!

If I ſhould here adde out of *Alphonſus de Caſtro*, that ſome Popes were ſuch great Clerkes,° *vt Grammaticam penitùs ignorent, That they had no skill in Grammer*, C.E. would tell mee that my Booke is not of a cor-

° *Alphonſ. contra hereſ. li. 1. cap. 4. Edit. Colon. ann. 1543.*

corrected edition, though it was printed at *Coleine*. Such bran hath bin cast out in their later sifting and shifting of Authors.

Sect. XXIIII.

IN the authoritie it selfe, his Cauils are childish; Where *Pius* said, * *Sacerdotibus magnâ ratione sublatas nuptias, maiore restituendas videri*; My first fault, is that I turne *Sacerdotes*, *The Clergie*, in stead of *Priests*; which word is of a larger extent, including also Bishops: The silly man sees not that I translated it to his aduãtage, against my owne; For, euery *Sacerdos* is *Clericus*, not euery *Clericus*, *Sacerdos*. Very frequently are Bishops comprehended vnder the name of *Sacerdotes*, as well as of *Clerus*; and no lesse vsually vnder the name of *Clerici*, the superior Orders are not comprehended. Hee is not worthy to write himselfe Priest, that vnderstands

* Marriage vpon good reason was forbidden to Priests, but vpon greater reason seemes fit to be restored. *Refut. p.* 109.

derſtands his Orders no better.

My ſecond error is, That I turned the laſt Clauſe of the Sentence, *(Is to bee reſtored)* whereas the words are, *Reſtituendas videri.* Here could be no fraud, whiles I ſet the Latin words in the Margine. The Man thinks of his (δοκεῖ μοι, ἐστὶ δὲ οὔ) or his, *Videtur quod ſic; probatur quod non;* but if his Grammar had not been ill learned, he had known that *(Videri)* doth not alwayes ſignifie a doubtfull probabilitie, but ſometimes a certayne euidence, as, *Viſum eſt Spiritui Sancto & nobis*; and, *Qui videbantur columnæ*; Or (if his Logike had fully taught him the Diſtinctions of *Sunt* and *Videntur)* this quarrell had beene ſpared. This *Seeming* was *Becing*; Or, if this lawleſſe Lurker had euer had any taſte of the Ciuill or Canon Law, hee might haue beene able to conſtrue that Maxime, *Quod quis per alium facit, per ſe facere videtur*: and that iudged Caſe, *Qui nomen debitoris legatum viuens exegerit, legatum*

ademiſſe videtur. In this ſtile ſpake this learned Pope, which my vnlearned Aduerſarie cannot reach vnto. For, if *Pius*, or *Syluius*, may haue leaue to Comment vpon himſelfe, when the Queſtion was of ſuffecting *Amadeus*, Duke of *Sauoy*, a married man, in the roome of *Eugenius*; *Ex quo conſtat* (ſaith he) *&c.* It is apparant that not onely hee, which hath beene married, but hee that is married, may bee aſſumed to the Popedome; and a little after: *Fortaſſe peius non eſſet, &c. And perhaps it were not worſe if more Prieſts had wiues, for many would be ſaued in a married Prieſthood, which now in a ſingle Prieſthood are damned*; hee ſaith directly, *Damnantur, They are damned*, not, They ſeeme to bee damned. And therefore to preuent this reall damnation, Marriage is really to bee reſtored to them, not that it ſhould onely ſeeme to bee reſtored. To conclude, take *Videri*, for bare Seeming, ſurely, it muſt be conſtrued, *Videtur mihi*; *I Pope*

PIVS *thinke, or iudge, that it were fit that Priests should haue the liberty of marriage restored againe to them*; which together with *sublatas* implyeth, that in former times Priests were married, and as the case now standeth ought againe so to be. Which is the very state of this question, which we auouch.

And in his Epistle to *Iohn Frcünd*, *Credimus te non insulso vti consilio*; *I thinke it is no ill counsell for thee (since thou canst not containe) to seeke for a Wife; although that should haue beene thought of, before thou didst enter into holy Orders; but we are not all Gods, that wee can fore-see future things; since it is comne to this, that thou canst not resist the Law of thy Flesh, it is better for thee to marry, then to burne.* Thus he. For which aduice, doubtlesse, hee found good cause in his owne experience; who hauing beene imployed formerly in this Iland of ours, left two Bastards behind him, the one, begotten of an *English* woman, the other, of a *Scot-*

tiſh; The one wherof he commends to his Father *Syluius*, a Citizen of *Syenna*; the other he confeſſes to his friend *P. de Noxeto:* But this indeed was before his Prieſthood; Afterwards, it is ſtrange what he confeſſes of himſelfe in his 92. Epiſtle: *Mihi herclè parum meriti eſt in caſtitate; I cannot boaſt of any merit in my chaſtity, for to tell the truth (Magis me Venus fugitat, quàm ego illam horreo) Venus doth rather flie from mee, then I abhorre it.* It was not therefore out of ſpeculation, but ſenſe, not out of ſeeming, but certaintie, that *Syluius* paſſes his *Reſtituendas videri.*

Whiles he was Cardinall, he had his Concubine; to whom at laſt he gaue threeſcore Florens for her Dowry, *Epiſt.* 361.

So now to ſhut vp this point, the bleſſed Apoſtle Saint *Paul*, and (in his Attendance) *Panormitan*, *Gratian*, and *Pius* (in their cleere ſuffrages for vs) are fully acquitted from the vaine cauils of my Detector; and God is on my ſide, the Church of *Rome*, on his. Let Sinceritie iudge which Scale of the Ballance is heauier.

Sect. XXV.

FRom the lawfulneſſe of our Marriages, I deſcended to the Antiquitie; where my Refuter takes an ignorant exception. I ſaid, *Some things haue nothing to plead for them but Time, Age hath been an old refuge for falſhood:* Then I lay for my foundation *Tertullians* Rule; * *That which is firſt, is trueſt*; My Detector finds here a flat contradiction, and cryes out, *Doe theſe men wake or ſleepe when they write?* There are none of his wiſe friends which will not bee aſhamed of this groſſe ſtupiditie; For whether of theſe two Sentences can he diſlike? and if both bee allowable, how can they be contradictorie? neither am I his Aduerſarie herein, but *Tertullian.* What ſurer way could there be, then to controll the pretences of a ſecondarie antiquitie by the firſt? And what contradiction is in this? The firſt is true, all vnder the firſt is

Reſut. p. 110.

* *Rectum eſt quodcunq; primum, adulterinum quodcunq; poſterius, Tert. de Præſc.*

obnoxious to errour; The puiſne poſthumous Antiquitie hath beene a refuge for falſhood, the Primigenious Antiquitie (which proceeded from the ancient of Dayes) is certayne. Let this Trifler goe learne to ſpell *Engliſh*, ere he preſume to Diuinitie. This Antiquitie is the touch, whereby wee deſire all truth to bee tried; which eaſily finds all the gilded Coynes of *Romiſh* innouations, ſhamefully counterfait.

Not to goe backe ſo farre as Paradiſe (though I well might) where God made the firſt wedding in perfect innocence. I began with *Moſes* and his Leuiticall Brotherhood; to which my Refuter replyes; *That yet in eating their Paſchall Lambe they had their loynes girt.* Iuſtly concluded! All the Iewes did eate the Paſchall Lambe with their loynes girt, for the expedition, or moment of their flight, therefore their Prieſts and Leuites did not conuerſe with their Wiues. If his Superiours of *Doway* doe not bluſh at this Logike, his

Refut. p. 111.

his wit and their ſhame are gone together.

But, *They abſtayned* (hee ſaith) *from their Wiues, whiles they did miniſter in the Sanctuarie*; What if we yeeld this? Their miniſtration was by courſes, and had intermiſſions. There is an holy and decent modeſtie in all thoſe which are worthy to ſerue at the Altar, which teacheth them to giue God his due times, with reſpect euen of outward purity; which is all that q *Euſebius* by them miſſe-tranſlated; and miſſe-alledged by him, requireth. But what will my Refuter ſay to the High Prieſt himſelfe; which was bound euery day to a morning and euening Sacrifice, who yet was not reſtrayned from a coniugall ſocietie? That Bone hath troubled, blunted, and broken better Teeth then his.

But (ſaith hee) *The figure of the eternall Prieſthood of Chriſt* (to wit) MELCHISEDECK, *is not read to haue had any wife at all*; What of this? He, whom he prefigured was

q *Euſeb. de præp. Euang. l. 1. c. 9.* τοῖς ἱερωμένοις, *i. Sacra facientibus*, they turne it, *Sacratis, &c.*

Refut. p. 112.

onely a ſpirituall Huſband to his Church. If this Man bee not read to haue had a Wife; no more is he read to haue had Father or Mother. Nay, he is read to haue had neither. Why do they not thence infer that Prieſts ought to haue neither, but to be begotten and borne of Angels, not of humane kinde? which is as good for an inference, as that fopperie is for a Legendarie fable, that *Luther* was begotten by an *Incubus*. Yet had the Literall (not myſticall) *Melchiſedec* both Father and Mother: and if *Sem* were *Melchiſedec* (as wiſer men then mine Aduerſarie haue vpon good probabilities thought) he may paſſe, I hope, for a married man.

As for the perfection of the new Law aboue the old, it onely barres thoſe inſtitutions which had in them an imperfection, not thoſe which God thought fit for Paradiſe it ſelfe. So as the practice of the Iewiſh Church, founded by God himſelfe, is an all-ſufficient warrant for the marriage of his Euangelicall Miniſters.

SECT.

Sect. XXVI.

FRom *Moſes* and the Prophets I deſcend to the Apoſtles. What did they? *C.E.* anſwers roundly: *They did not marry; and they who were married before, did leaue their Wiues.* I vrge Saint *Pauls* report of the reſt of the Apoſtles, and the Brethren of the Lord and *Cephas*, that they not onely had Wiues, but [r] carried them along in their Trauels. He anſweres, *They were not Wiues, but other deuout Women, which followed them to adminiſter maintenance to them.* A likely tale, if they could all agree in it; That the Apoſtles would caſt off their owne Wiues, and carry about ſtrange Women with them, vpon what-euer pretence. *Credat Iudæus apella, Non ego.* Yet my ſhameleſſe Refuter cryes out of my pride and ignorãce in not allowing this, which hee dares proclaime for the receiued expoſition of all the Fathers, and all

Refut.p.112.

r 1.*Cor.*9.5.

all that euer wrote in the Greek and Latin Church. When hee knowes that his [f] *Clement* in his Recognitions, and his owne Pope in their Canon Law, hath expounded it contrarily, of Wiues, not of ſtrange Women. [t] *Leo* the ninth, againſt the Epiſtle of *Nicetas* the Abbot; where he directly affirms that the Apoſtles did carry about their Wiues, *Vt de mercede prædicationis ſuſtentarentur ab ijs*; *That they might be maintayned by the reward of their preaching*; making the force of the word to lie in *circumducendi, non amplectendi:* Either therefore his Pope erres in a deliberate expoſition of Scripture, or elſe I haue not erred; And either his Popes are no Fathers, or *C. E.* hath no forehead.

[f] *Clem. Recognit. l. 7.*

[t] *Diſt. 31. Omnino.*

Refut. p. 113. Nothing can make the *Rhemiſts* (ἀδελφην γυναῖκα, *a Siſter, a Woman*) not ridiculous; not that Viſor of Age, which my Refuter pleaſes to faſten vpon it. *There wants an Article* (he ſaith.) Our Apoſtle ſhould haue comne to Cardinall *Bellarmine* and

and him, to learne when, and where to vſe it.

That our laſt accurate Tranſlation of the *Engliſh* Bible, hath *Woman* in the Margin, is a poore aduantage; who ſeeth not that it is the manner of that exquiſite Edition, to ſet all the Idiotiſmes of either Language, and diuers readings in the Margin? Euery Schole-Boy knowes that the word ſignifies both; but whether of them is fit to be receiued into the Text, our Text it ſelfe ſhewes; How wittily is Saint PAVLS, *A Woman, a Siſter*, paralelled with Saint PETERS, *Viri Fratres*; *Yee Men which are Brethren*, is a meet predication, but, *Yee Siſters which are Women*, is abſurd; Neither doth Saint *Peter* ſay (ἀδελφοι ἀνδρες) *Brethren men*, as Saint *Paul* ſayes, ἀδελφὴν γυναῖκα, *A Siſter Woman*. As for the authoritie of *Hierome*, well may wee appeale from his iudgment as incompetent, whom his owne Doctors accuſe as partiall, and cenſure as * μεμψίγαμον, (if not μισόγαμον.) Yet euen hee againſt

Men and Brethren.

* A Title giuen to *Gregory*, alſo *in Apolog. Tumultuaria.*

againſt *Heluidius* tranſlates it, *Vxores circumducendi.*

Reſut. p. 115. For the reſt, it is worth my Readers note, how the Plagiary Prieſt hauing ſtolne this whole paſſage (as moſt of the reſt) *verbatim* out of *Bellarmine*, yet ouer-reaches his Maſter; for where *Bellarmine* ſayes, *Ita ferè omnes Græci & Latini*; So almoſt all the Greeke and Latine; this Bayard dares ſay, All (ſauing *Clemens*) as well Greeke, as Latine; and when hee hath done, names ſome that ſay nothing of it at all, as *Chryſoſtome*; Another that in Hereſie ſpeakes for him one where, another where againſt him, as *Tertullian*; who being alſo himſelfe a marryed Prieſt, could ſay in his exhortation, *Licebat & Apoſtolis nubere, & vxores circumducere*; Another that grounds vpon an euident miſ-reading, as *Ambroſe*; and to make vp the Bulke, puts in Saint *Bede*, and Saint *Thomas* parties to the cauſe, & and then ſings, *Iō pæan.* It is well yet that hee grants *Clemens* of *Alexandria*,

dria, and Saint *Ignatius* to be on our ſide, for this interpretation; and when hee hath done, he muſt be forced to yeeld vs his Pope *Clement*, Pope *Leo* ſeconded by his *Gratian*, and *Laurentius Valla*, and others cited by *Eraſmus*; in ſo much as *Eſpencæus* himſelfe grants herein, [x] διαφωνίαν *veterum*, *a difference amongſt the Ancient*. And if theſe had neuer beene, the Text cleeres it ſelfe, for, not to inforce the word (περιάγειν) which implyes a power ouer the partie carryed; The Apoſtle ſpeakes of a matter of charge to the Church, by this circumduction; Now that rich Matrones ſhould follow the Apoſtles, and miniſter to them of their ſubſtance, was a matter of eaſe to the Church. Neither was this attendance for miniſtration, ſo much an act of *Cephas*, and the other Apoſtles, as a voluntarie act of the women themſelues. To conclude, in this the Apoſtles practice ſhould haue croſſed their doctrine. For if Saint *Paul* gaue that

x *Eſp. l.* 1. *de Cont.*

To lead about.

that charge (of being the Husband of one Wife) on purpose [y] (as *Chrysostome* saith) to stop the mouth of the Enemies to Marriage; how must this needes open them againe, and breed a conceit of that impuritie, which Saint *Paul* meant to oppose, that the Apostles themselues as ashamed of their wiues, forsook them, and chose rather to bee attended by Strangers?

So as I must take leaue to bee euer in this Heresie, that the Apostles had Wiues, and carryed them about.

[y] *Chrys. Hom. in Tit. præcitat.*

Sect. XXVII.

BVt what Boyes-play is this, To giue and take? Our doughtie Champion hath granted vs *Clement* of *Alexandria*, and now he puls him backe againe; *Clemens* (saith hee) *grants the Apostles to haue had wiues, but hee denyes that they vsed them as wiues*; cunningly dissembling that which *Clemens* said in

Refut. p. 116.

in the beginning of the ſame period; For *Peter* and *Philip* (ſaith hee) did beget children, &c. How did *Peter* beget them, if hee were not *Peter* when hee begot them? In the time of their painefull Euangelicall peregrination they forbore perhaps: doth it therefore follow that they did alwayes forget to bee Husbands? Whence, in all likelihood, had S. *Peter* his *Petronella*? if ſhee were not borne after hee was *Peter*? Whence was that inſcription on *Pilagiaes* Tombe, (if wee may beleeue [z] PERIONIVS) *Hic ſita eſt ſponſa* DIONYSII, THOMÆ *Apoſtoli filia?* There is not (I grant) neceſſitie in this proofe, there is probabilitie. It is therefore too boldly affirmed by my Detector, that the Apoſtles, after that publike calling vndertaken, vſed not their Wiues. Is that of Saint *Ignatius* nothing againſt him? *Opto Deo dignus, &c. I deſire to bee found worthy of God, as* PETER *and* PAVL, *and the reſt of the Apoſtles which were marryed men, and* [a] *not for luſts ſake,*

z *Cit. ab Eſpen. loco citato.* Here lyes the Wife of Biſhop *Dionyſius*, Daughter to *Thomas* the Apoſtle.

a *Ignat. Ep. ad Philadelph. non libidinis cauſa, ſed poſteritatis ſurrogandæ gratia coniuges habuerunt.*

ſake, but for propagation of Poſterity inioyed their Wiues. Thus hee. So much againſt *C. E.* that *C. E.* is no leſſe againſt him. The Teſtimonie of Saint *Ignatius* (ſaith hee) *is a meere forgerie*; eaſily anſwered. If *Ignatius* had either denyed or diſliked theſe Matriages, no mans word had beene more authentike; now, this clauſe hath made him falſified: Hee cannot (I hope) ſay that the ſentence came out of our Forge; wee take him as wee finde him; neither doth *B. Eſpenceus*, or any other ingenuous Writer, take ſuch exception, but finds the authority weighty. That more vnlikely Epiſtle which *Ignatius* wrote to Saint *Iohn*, and the bleſſed Virgin (though palpably reiected by their owne) is claſſicall enough, when it may ſerue a *Coccius*, or [a] *Bellarmine*, or a *Pierre Cotton*; But, here the Epiſtle it ſelfe is not queſtioned; only this clauſe is bored in the Eare. And why ſo? Forſooth the ancient *Greeke* Copies haue it not. Doubtleſſe, the man hath vexed the

a *Bell. Tom. 1. pag. 837.*

the olde *Greeke* Manuſcripts; but when he hath done, his one Fellow ſhall giue him the lye; who confeſſes it to be in all Copies both *Greek* and *Latine*, old and new, whiles he ſaith, that thoſe words (b *Et alij Apoſtoli*) *ex textu abradenda.* Or if that will not ſerue; there is yet to bee ſeene in *Baliol* Colledge in *Oxford*, an olde Copie of the age of ſeuen hundred, or eight hundred yeeres, wherein the words are found; Only the wordes (S. *Paul*, & the other Apoſtles) blurred, yet ſo, as they are ſtill to be well diſcerned: If the *Greek* ſhould want the clauſe, what were this? The firſt Edition of *Ignatius* in *Greeke* was (1558.) as the *Centuriſts* haue noted; and how eaſie was it to leaue out one ſentence, that ſeemed preiudiciall? Let him neuer caſt this vpon the *Græcians*: they neuer ſo excelled in this Faculty of counterfeiting as the *Romanes*: *Greece* in this muſt yeeld to *Italie*, how-euer it pleaſes c Pope *Gregorie* and Cardinall *Bellarmine* herein only to giue it ſuperioritie.

b Thoſe words (*And the other Apoſtles*) *are to bee razed out of the Text. Margar. de la Bigne. Not. in Epiſt. ad Philadelph.*

c *Erat conſuetudo Græcorum fere ordinaria corrumpendi libros, Bell. li. 4. de Pont. c. 11. Quoniam Romani ſicut non acumina, ita nec impoſturas habent, Greg. l. 5. Ep. 14. ad Noorſcn.*

Amongſt the reſt, this very place puts mee in minde of a memorable iuggling Tricke of his Fellowes. The old *Platina* printed at *Paris* by *Francis Regnault*. *An.* 1500. (which I haue ſeene) and all other olde Copies, read thus of Saint *Luke*; *Vixit annos* 84. [d] *Vxorẽ habens in Bithynia*. Now comes the *Omphrian* Edition ſet forth at *Coleine*. *An.* 1600. from the ſhop of *Materuus Colinus*, and reades, *Vxorem non habens in Bithynia*; with which authoritie *Eſpencæus* himſelfe was deceiued, citing *Hierome* for it as the Fountaine, whence perhaps *Platina* might fetch it; but if my Reader pleaſe to turne to that [e] Catalogue of famous Writers, aſcribed (not vniuſtly) to *Hierome*, there ſhall hee finde the very ſame coozenage; the words run ſo indeed, in the *Latine* printed Copies; but not acknowledged, not mentioned by *Sophronius* in the *Greeke* Tranſlation; and *Eraſmus*, reading it either, *Hauing, or not hauing*, at laſt ſhuts vp; *Hæc verba videntur adiecta*; *quan-*

d *Platin. in Cleto. ad finem.* *Luke* liued 84. yeeres, hauing a Wife in Bithynia. Hauing not a Wife in Bithynia.

e *Hier. Catol. ſcript. Illuſtr.*

quandoquidem nec adduntur apud SOPHRONIVM, *nec in exemplaribus emendatioribus. These words* (saith ERASMVS) *seeme patched to the rest, since they neither are added in* SOPHRONIVS, *nor in the better Copies.* Thus hee. It was fit my READER should haue a taste of the *Romane* integritie.

I alleaged the learned Cardinall *Caietan* for the likelihood of S. *Pauls* Marriage; Can my Refuter denie this? The words are plaine: [f] *Locus cogere videtur*; *The place seemes to inforce it, not by demonstratiue reason but in all reasonable sense, that* PAVL *had a Wife*, So he. Which is all I contended for. If now hee shall thinke to choke me with a crosse Testimonie of the same Author, concerning Saint *Pauls* not conuersing with his Wife after his Apostle-ship, he may vnderstand, that I well remember *Caietan* to haue beene a *Romane* Cardinall; and therefore in some points necessarily vnsound; whose ingenuitie yet in this businesse I haue formerly shewed.

[f] *Caiet. Com. in Phil. c. 4. Quia omnes Apostoli exceptis Ioanne & Paulo, vxores habuerunt, Amb. &c. Refut. p. 117.*

Sect. XXVIII.

Refut. p. 118.

From the practice of the Apostles (which is yet cleere for vs) we descended to their Canons. It troubles my Refuter, that I say, the *Romish Church fathers these vpon the Apostles, and that their Iesuite* Tvrrian *sweats to defend it* (insinuating my contrary opinion) and yet that I cite them for my selfe; whereas his wisedome might haue considered that their force is no whit lesse strong against them, notwithstanding our doubt, or denyall. For example, The *Trent* Canons rore terribly to them: to vs, or the *French*, they are but as the Pot-guns of Boyes: we may cite these to them as Gospell, they may cite them to vs as *Alchoran*.

By this it appeares how farre not only Schoole-Learning, but euen Logike transcends this poore Refuters capacitie, who could not distinguish betweene disputing *ad rem*, & *ad hominem*

What

What I ſaid in my Epiſtle to my reuerend and worthy Friend Maſter Doctor *Iames*, the incomparably-induſtrious and learned Bibliothecary of *Oxford* (a man whom their *Poſſeuine* thought ſo well of, that he hath handſomely ſtolne a Booke of his, and clapt it out for his owne, a man whom ſo baſe a Tongue as my Detectors cannot diſgrace) I profeſſe ſtill, that I hold thoſe Canons of the Apoſtles vncanonicall; And doe I hold this alone? Doth not his Pope *Gelaſius* ſo? Doth not *Iſidore* Biſhop of *Hiſpalis* ſo? Doth not *Leo* the Ninth ſo? Are not ſome of them at pleaſure reiected by *Poſſeuine*, *Baronius*, *Bellarmine?* Or, in a word, if they bee the true iſſue of the Apoſtles, are they accordingly reſpected, and obſerued of the *Roman* Church? Doth not his g *Medina* grant to their ſhame, that the *Latine* Church ſcarce obſerues ſix, or eight of them? Theſe Canons then I doe not hold Apoſtolicall; I doe hold ancient, and not vnworthy of reſpect; and ſuch as

Can. 65. 67. &c.

g *Mic. Med. de ſacr. hom. Contin. l. 5. Vix. ſex aut octo Latina Eccleſia nunc obſeruat.*

as I wonder they haue eſcaped the *Romane* Purgations. As for thoſe other nine or tenne noted Counterfeits, which I ioyned herewith for companie, in that Epiſtle, his ſhame would ſerue him to iuſtifie, if his leaſure would; whereas there is ſcarce one of them whome his owne Authours haue not branded.

Ref. p. 120. 121. *vſque ad* 125.

My Refuter muſt haue a fling; In an idle excurſion therefore he iuſtly rayles on the Proteſtant practice, in reiecting thoſe Fathers for Baſtardie one while, whome otherwhiles they cite for currant; when his owne eminent impudencie in the very paſſage next going before, and in the next following (to goe no further) offends in the ſame kinde. The truth is; The Proteſtants take libertie to refuſe thoſe Fathers, whom euen ingenuous Papiſts haue cenſured as baſe; The Papiſts take libertie, when they liſt, to reiect the authoritie of thoſe Fathers, whoſe Truth they cannot denie. The inſtances hereof would bee endleſſe.

But

But with what face can any Papiſt taxe vs for this, when all the World may ſee aboue three hundred and twentie of their Authours, whome after the firſt allowance they haue either ſuppreſſed, or cenſured? To their eternall and open conuiction, Doctor *Iames* (whome they may reuile, but ſhall neuer anſwere) hath collected and publiſhed the names, and pages.

SECT. XXIX.

NOt to follow therefore this babbling vagary of my Aduerſary againſt *Zuinglius*, *Luther*, *Muſculus*, *Whitakers*, (what Puppy cannot bark at a dead Lion?) we come cloſe to the Canon: That no Biſhop, Preſbyter, or Deacon ſhal forſake or caſt off his Wife in pretence of Religion, or Pietie, vpon paine of depoſition. Wherewith how much my Refuter is preſſed, appeares in that he is faine with *Ba-*

Ref. p. 126. 127. *Apoſt. Can.* 5.

ronius to auoyd it, with, *Apocryphorum non est tanta authoritas*; *There is no so great authoritie in Apocryphall Canons*.

Where is the man that euen now vpbrayded vs with the lawlesse reiection of ancient Records; and by name would vndertake to iustifie those whom my Epistle taxed for adulterine, whereof these Canons of the Apostles were a part? now hee is faine to change his note, *Apocryphorum non est tanta authoritas*. Hee hath cast off *Ignatius* alreadie, anon you shal find him reiecting *Socrates*, *Sozomen*, *Nicephorus*, *Gratian*, *Sigebert*, *H. Huntingdon*, and whom not? vpon euery occasion shamelesly practizing that which hee censures.

If I alleage the sixt general Councell, that of *Constantinople*, proclaiming this sense truely Apostolicall, euen the sixt generall Councell is reiected as neither sixt, nor generall, nor Councell; That this Apostolicall Canon is bent against the deniall

niall of Matrimoniall conuerſation, is apparantly expreſſed in thoſe Canons of *Conſtantinople*, how-euer the extent of it in regard of ſome perſons is reſtrayned. There is no way therefore to vntye this knot, but by cutting it; and my cauilling Prieſt with his Ieſuites may gnaw long enough vpon this bone, ere they ſuck in *any thing from hence, but the bloud of their owne iawes.*

Any of thoſe words ſingle might be auoyded, but ſo ſet together, will abide no eluſion, *Let him not vpon pretence of Religion eiect his Wife.*

The ſhift that *C. E.* borrowes from *Bellarmine*, is groſſe, and ſuch as his owne heart cannot truſt (προφάσει εὐλαβείας) ſaith he) *that is,* * *prætextu cautionis.* Looke ouer all the Copies; all interpretations of theſe Canons; that of *Dionyſius Exiguus*; that of *Gentianus Heruetus*; that of *Caranza*; that which *Gratian*, (whome my either graceleſſe or ignorant Aduerſarie dares name againſt mee) citeth from hence; all of them runne *prætextu*

Reſut. p. 128.

* *In pretence of heedineſſe.*

textu religionis. How cleere is that of their owne [h] Law? *Si quis docuerit Sacerdotem, &c. If any man ſhall teach that a Prieſt, vnder pretence of Religion, may contemne his own Wife, let him be accurſed.*

And *Zonaras*, whom both our *Iunius*, and their *Eſpencæus* cite out of *Quintinus* his Expoſition, is moſt cleere; *Hoc enim videtur in calumniam fieri nuptiarum, &c. For this eiection (ſaith hee) would ſeeme to bee done in reproch of marriage, as if the Matrimoniall knowledge of man and wife cauſed any vncleanneſſe.* Thus he. Where it is plain, that he takes it not of maintenance, but (περὶ τῆς μίξεως) of the Coniugall act. The neceſſitie of which ſenſe alſo is euicted by their owne * *Eſpencæus* out of Saint *Chryſoſtome* in his ſecond Homily vpon *Titus*. And [i] *Balſamon* no leſſe directly; *Becauſe* (ſaith he) *before that Law of* IVSTINIAN, *it was lawfull for a man vpon any cauſe to diuorce his Wife: therefore the preſent Canon giues charge, that it ſhall*

h Diſt. 28. *Sub obtentu religionis propriam vxorem contemnere.*

* *Eſpenc. l. 1. de Cont. c. 4.*

i *In Canon. Apoſt. in Phot. in nono Can.*

ſhall not be lawfull for a Biſhop, Prieſt, or Deacon, vpon pretence of Pietie, to put away his Wife. Thus he.

From all which it is not hard to ſee, that in thoſe yong dayes of the Church, the myſtery of iniquitie began in this point to worke; ſo as Marriage, according to the Apoſtles prediction, beganne to bee in an ill name, though the cleere Light of that Primitiue Truth would not indure the diſgrace.

So as in all this I haue both by *Moſes*, and the Examples of that Leuiticall Prieſthood; by the Teſtimonie of the Apoſtles, by their practice, by their anciently-reputed Canons, & by the teſtimony of the agedeſt Fathers, ſo made good the lawfulneſſe and antiquity of the Marriages of perſons Eccleſiaſtical, that I ſhall not need to feare a Diuorce either from my Wife, or from the Truth, in that my Confident and iuſt Aſſertion.

THE

THE HONOVR OF THE MARRIED CLERGIE maintained, &c.

The ſecond Booke.

SECT. I.

AND now, ſince in this poynt wee haue happily wonne the day; leſſe labour needs in the other. It is ſafe erring with *Moſes* and the Prophets, with CHRIST and his Apoſtles; Soone after (according to S. *Pauls* propheſie) Spirits of Errors were abroad; and whether out of the neceſſarie exigence of thoſe proſecuted

Reſut. p. 130.

ted times, or out of an affectation to win fauour and admiration in the eyes of Gentilisme, Virginitie began to rayse vp it selfe in some priuate conceits, vpon the ruines of honest Wedlocke; neyther is it hard to discerne by what degrees; yet, neuer with such absolute successe, as to proceed to any Law of restraint. *I doe not therefore fayne to my selfe* (as mine idle Refuter) *golden ages of mirth and* [k] *marrying, vnder those tyrannous persecutions, but in those bloudie ages, I doe anouch to him*, and the World, an immunitie from the Tyrannous yoke of forced continencie. This if hee could haue disproued by any iust instances, he had not giuen vs words.

k Though *Amram* the Leuite, father to *Moses*, married in the heat of *Pharaohs* persecution: and *Dauid* did the like in *Sauls*.

Refut. p. 131.

If he be angrie that I said, some *of the pretended Epistles of his ancient Popes to this purpose are palpably foysted*; Let him fasten where hee lists, if he haue not an answer, let me haue the shame; in the meane time, it is enough to snarle where he dares not bite.

That

That which I cited from *Origen*, aduiſing the ſonnes of Clergie-men not to be proud of their parentage, he cannot deny, he can cauill at. *The ſame perſwaſion* (ſaith he) *might bee made to S.* PETERS *daughter (as many are of opinion that he had one) yet will it not follow that hee knew his wife, after he was an Apoſtle.* So he. But what needs this parentheſis, if the man bee true to his owne Authors? Did wee deuiſe the Storie of *Petronilla?* Did wee inuent the paſſage of her Sutor *Flaccus*; Of her Feuer, the cure whereof her father denyed? Of her Epitaph ingrauen in Marble, by her fathers owne hand; *Aureæ Petronillæ, dilectiſsimæ filiæ, To my deare and precious* PETRONILLA, *my moſt beloued daughter*, found by *Paul* the Firſt? Are not theſe things reported by their owne *Volateranus, Petr. Natalis, Beda, Vſſuardus, Sygebertus, Platina?* Still where is the man that cryes out of reiecting authorities in other caſes allowed? Eyther then let

Refut. p. 131, 132, 133.

1 *Eſp.* 1. *c.* 8. *Volat* 1 18. *Petr Nat. l.* 5. *c.* 69. *Plat. vit. Paul.* 1. *Sigeb.* 757.

let him giue the lye to his Hiſtories, or elſe let him compute the Time when *Flaccus*, the Roman Count, was a Sutor to her, and ſee if he be not forced to grant that ſhee was begotten of S. *Peter* after his Apoſtleſhip: And ſo (for ought hee knowes) might thoſe ſonnes bee whom *Origen* thus dehorteth; This man was not their Mid-wife. The place of *Origen* which hee [m] cites to the contrary, he tooke vp ſomewhat on truſt: let him goe and inquire better of his Creditor; by the ſame token, that in the Homily of *Origen*, whither he ſends vs, hee ſhall finde nothing but *Balaams* Aſſe; an obiect fit for his meditation. As for that parcel of the Teſtimony, which he ſaith my chin-cough cauſed mee to ſuppreſſe *(in ipſa Chriſtianitate)* it is as Herbe-Iohn in the Pot, to the purpoſe of my allegation. *Origen* ſpeakes of that Text, *Many that are firſt, ſhall be laſt, &c.* Which he applyes as a cooling-card to the children of Chriſtian parents, eſpecially

m *Orig. Homil. 13. in Numer.*

Refut. p. 133.

cially *Si fuerint ex patribus Sacerdotali ſede dignificatis, If they be the ſonnes of them which are dignified with Sacerdotall honour*; The change of the Prepoſition is remarkeable, *ex patribus*, arguing that he ſpeakes not of their education, but their deſcent, and therefore implying no leſſe then I affirmed, that their parentage giues them a ſuppoſed cauſe of exaltation.

SECT. II.

HOly [n] ATHANASIVS was brought by mee *inſtead of a thouſand Hiſtories*: Who tels vs that it was no rare thing to find marryed Biſhops in his time. My wiſe Refuter, after hee hath idlely gone about the buſh a little, comes out with this dry verdict *What will Maſter* HALL *hence infer? That Biſhops and Prieſts may lawfully marrie?* Saint ATHANASIVS *ſaith it not, but onely recounteth the fact,*

[n] *Athanaſ. Epiſt. ad Dracont.* Many Biſhops, &c.

Refut. p. 134.

At that

that ſome marryed of both ſorts, but whether they did well or ill, or whether himſelf did approue or condemne the ſame, there is no word in this ſentence. Thus he. We take what he giues, and ſeeke for no more; Wee cited *Athanaſius* in ſtead of many Hiſtories, not of many Arguments, Hiſtories *de facto*, not diſcourſes *de iure*; The lawfulneſſe was diſcuſſed before, the practice and vſe is now inquired of. This *Athanaſius* witneſſes, and *C. E.* yeelds; Wherein yet I may not forget to put my Refuter in minde, how brittle his memorie is; who in the ſame leafe contradicts himſelfe; For when hee had before *confeſſed that* ATHANASIVS *doth neyther approue nor condemne the practice, eyther as good or euill,* now he plainely tels vs, *that the words were not ſpoken by way of ſimple narration, but of miſlike and reprehenſion.* He would be a good lyer if he could agree with himſelfe. Why of diſlike? *For* (ſaith hee) *it was neuer lawfull for Monkes or*

Refut. f. 136.

Biſhops

Biſhops to beget children. Ipſe dixit, wee muſt beleeue him; Not to tell him that *Chryſoſtome* teaches vs (δυνατὸν μετὰ γάμου τὰ τῶν μοναζόντων ποιεῖν) *it is poſsible with marriage to doe the acts of Monkes:* nor to conuince him with counter-teſtimonies, let him tel me what fault it is, to doe or not to doe miracles? Theſe in this ſentence of * ATHANASIVS, goe in the ſame ranke with Marriage. But, to cleare *Athanaſius*, he brings *Hierom* againſt *Vigilantius*, (impudently called by him, The father of the Proteſtants, who would haue all Clergie-men to marrie; when his verie Rhemiſts haue checkt him for this ſlander) pleading againſt that neceſſitie, from which wee haue oft waſht our hands; when as the ſame Author againſt *Iouinian* affirmes *de facto*, the ſame with *Athanaſius*, and vs.

o *Chryſ. ad Hebr.* δ. λ. ζ.

* *Athanaſ. ibid. We haue knowne Biſhops working miracles, and Monkes working none; Many Biſhops not to haue married, &c. As likewiſe you may find Biſhops to haue beene fathers of children, and Monkes not to haue ſought for marriage.*

To ſay then that *Athanaſius* ſpoke this only of lewd licentious Monks or Biſhops, is but the lewd libertie of a licentious tougue that hath

ouer-runne both Truth and it ſelfe.

From hence this Orator, this parcell of wit, flyes out into a pleaſant frumpe, as hee thinkes, but indeed an vgly, inhumane, lothſome ribaudrie, ill-beſeeming the mouth of any that was borne of a woman, I will not ſay whether ill or well beſeeming the pen of a Virgine-Prieſt, forſooth ſo pure and Angelical, that marriage would vn-Saint him. His vnmanly vnnaturall Stile belcheth thus: *Thus* LVTHER, *of* KATHERINE BORE *his Sow, had ſixe Pigs.* Away naſty *C. E.* transformed by *Circe!* Hoy! backe to her Styes, yea thine, where thou maiſt freely

Pag. 137.

Grunnire in ſeptis
cum ſocio hoc agmine clauſus.

Then proceeds hee, enuying the the matrimoniall fruitfulneſſe of *Bucer*: who ſurely, had he vnder the vaile of maydenly Prieſthood been farre more fruitfull in a whole ſwarme of Baſtards, ſhould neuer haue heard of it, vnleſſe perhaps he had

had denyed to pay, *Taxam Cameræ*. As for *Ochius*, allowing Polygamie, and perhaps other worſe obliquities in his opinions, what are they to vs? For the marriage of *P. Martyr Oecolampadius*, *Pellican*, *&c.* Let him take for an acquittance that which hath beene payed them thus, *Nobis noſtræ ſunt* Iunones, *vobis veſtræ* Veneres. And then I aske, *Viuat vter noſtrũ cruce dignior.* If this will not ſerue for repayment, I muſt eeke it out with a ſmal, yet currant, commoditie of two poore verſes, which I learned of his *Mantuan* at the Grammar Schoole:

Sanctus ager ſcurris,
venerabilis arca Cynædis
Scruit, honorandæ
Diuûm Ganymedibus ædes.

Let him take this ſpoonefull of Holy-water to digeſt his Hogges-fleſh.

Sect. III.

HItherto my Refuters p Yron hath beene as Straw, his Braſſe as rotten Wood, his Sling-ſtones as Stubble; but now hee hath found that will kill mee dead; and ſayes no leſſe then *Hoc habet*. q Cyprian is by me alledged for the Hiſtorie of *Numidicus*; whom I auouched a married Preſbyter, by the ſame token that hee ſaw his wife burning (beſides him) with the flames of Martyrdome. And Lord, what out-cryes are here of fraud and corruption! and how could this Maſſe-Prieſt wiſh himſelfe neere mee when I ſhould bee vrged with this impoſture, to ſee what face I would make thereon? Euen ſuch a one (good ſir *Shorne*) as is framed by the confidence of honeſt innocencie. God deale ſo with my ſoule, as it meanes nothing but ingenuous ſinceritie; neyther hath my penne ſwarued one letter from

p *Iob* 41. 27. *Refut.* p. 138, 139.

q *Cypr. l.* 4. *Epiſt.* 10.

from the Text: My margine ſayd, *Numidicus Presbyter*; ſo doth *Cyprian* himſelfe, two or three lines before this report of his wife; ſo (beſides the Text) doth the margine of *Eraſmus*. And what trechery could it be to adde the word of CYPRIANS owne explication? But *Numidicus* was not then Prieſt when his wife was martyred; rather vpon that conſtancie was honoured with holy Orders. How appeares that, when *Cyprian* onely ſayes, *Numidicus Presbyter aſcribatur Presbyterorum Carthaginenſium numero & nobiſcum ſedeat in clero.* He was before a Prieſt, for ought this Libeller, or any mortall man knowes, and now was aſcribed into the honoured Clergie of *Carthage*, ſoone after to be promoted to Epiſcopall dignitie. Before the report therefore of his wiues martyrdome, he is named a Prieſt. What haue I offended in ſeconding Saint *Cyprian?* Let this peremptory babbler proue this ordination to bee after that

Numidicus Prieſt.

Let *Numid.* the Prieſt be receiued into the number of the Prieſts of *Carthage*, &c.

noble proofe of his faith. I shall confesse my selfe mistaken in the time, neuer false in mine intentions.

Till then, he shall giue me leaue to stile the man as I find him, *Numidicus Presbyter.*

Numid. Presbyter Presbyterorum Carthaginis numero asc.

If *Cyprian* had said, *Numidicus, Præsbyterorum numero ascribatur*, the case had beene cleare; but now doubling the word, hee implyes him a Priest before; and how long before, and whether not before his Confession, it will trouble my learned Aduersary to determine. How fayne would this man crow, if he could but get the colour of an aduantage?

In the meane while, this impotent insultation bewrayes nothing but malice and ignorance.

SECT.

SECT. IIII.

MY Refuter may tranſpoſe the Hiſtorie of *Paphnutius*, but he ſhall neuer anſwere it. After his old guiſe therefore hee falls to his Hatchet, and when hee hath tried to bow it a little and finds it ſtiffe, hee cuts it vp by the rootes. What one word can hee controll in the Relation of [r] *Socrates*, or mine Illation? *The Biſhops went about to bring in a new Law of Continency to be impoſed vpon their Clergie*, ſaith *Socrates* and *Sozomen*; therefore, before it was not. *Paphnutius* reclaymed, and called that yoke heauie and vnſupportable, the vſe of the Marriage-bed, Chaſtitie. The iſſue was, *Poteſtas permiſſa cuique pro arbitratu*; *Euery man left to his owne libertie*. The ſtorie is plaine, there is no place for cauils. The only comfort that my Detector and his Tutors finde in the Hiſtorie, is, that *Paphnutius* is not all ours: He calls for

*Refut.p.*142.

r *Socr.l.*1.*c.*8. *Sozom.l.*1.*c.*22.

Refut.p 143.

for the vſe of Marriage to the wedded Clergie, not for wedlocke of the vn-married. True; therein I muſt retort the anſwere of *Sotus*, that the good Martyr gaue way to the corruption of the Times; wherein the wicked myſterie had begunne with Saint *Pauls* (κωλύοντων.) But in the meane time, let him know, that if *Paphnutius* plead but by halues for vs, hee pleads againſt them altogether; yea, this hee knowes alreadie, elſe he would neuer be ſo audacious as to condemne the authors for vnſincere, and fabulous, yea heretical; and to bring the clamours of his *Bellarmine*, to diſcredit *Socrates* in three groſſe vntruths, and *Sozomen* with *Multa mentitur*. O impudency without meaſure, without example! *Caſſiodorus*, and *Epiphanius*, *Socrates*, *Sozomen*, *Nicephorus*, graue and approued Authors of our Eccleſiaſticall Storie, for but reporting one piece of an Hiſtorie, in fauour of Clergy-mens marriages, are ſpit vpon, and diſcarded with diſgrace.

Refut.p.146.

This

This is no new Song; my Refuter hath learned it of *Copus*, *Torrensis*, *Bellarmine*, *Baronius*, and others. All whose mouthes together with his, in these particular exceptions, let mee stop with that ingenuous answere of * B. *Espencæus*, there needs no other Aduocate; *Excipit Torrensis, &c.* *But* TORRENSIS *excepts against* SOCRATES *and* SOZOMEN, *as though they had lewdly, and shamefully belyed this story of* PAPHNVTIVS, *and sayes, the one was a friend of the* Nouatians, *the other an abettor of* THEODORVS *the Heretike; that both their Histories are in this void of credit, authoritie, probabilitie. As if they could not at once be bad Men, and yet good Historians; or, if they lie in any other place, they must needs lie in this; For* SOZOMEN, TRITEMIVS *commends him for a worthy furtherer of secular learning, & well versed in the Scriptures. And for* SOCRATES, *hee extols him for a learned and eloquent man, for a very excellent, and greatly experienced*

* *Espenc. l. 1. de Contin.*

ced Historian. Thus he, and much more, to which (for breuitie) I refer my peremptorie Refuter; who shall there finde satisfaction to his Obiections of the silence of other Authours, and the Canon alledged against the subintroduction of (*Mulieres extraneæ*) *strange Women* into the houses of Clergy men: His *Clictoneus* telling him, *vxores dici non posse extraneas*, and the Law made afterwards by *Honorius* and *Theodosius*, plainly commenting vpon this Constitution.

Refut. p.144, 145.

That Wiues cannot bee comprehended vnder the name of Strange Women.

Sect. V.

AS for his Testimonie of *Leo* the great, liuing in the time of *Socrates*, I answere it by the testimonie of * *Socrates*, liuing in the time of *Leo* the great. (*Multi enim, &c.* *For many* (saith hee) *in this Episcopall dignitie, in their Episcopall houses, in the time of their being Bishops, do beget children of their Wiues,*

* *Socrat. l.5. c.22. Refut. p.148.*

Wiues, whom they had before lawfully married. Thus he. A place that answers for it selfe, and many others. Wherin yet my Reluter finds some of my faultie concealements. First, that the more, and more famous Bishops and Priests did the contrarie. True, they did so, but voluntarily as with vs some of the Heads of our Clergie, and others of the Body, doe contayne, not forced, [c] *Continent sponte ac pro arbitrio*; This I thinke is not the *Roman* fashion. Secondly, *They conuersed with the Wiues which they married before their Ordination, they did not marry after.* Let his wisedome shew mee vpon what reason the act of marrying should bee vnlawful, where the act of Marriage is lawfull, and wee will yeeld him iustly to sticke at this difference. And when he hath done, let him bite vpon their old [d] Glosse (though now by them defaced.) *Dicunt quod olim, Ante Siricium sacerdotes poterant contrahere.*

c *Socr. vbi supr.* They contayn of their owne accord, and at their owne choice.

d *Dist. 84. cùm in præterito.* They say that of old, before *Siricius*, Priests might contract Matrimonie. *Et quòd Gregorius introduxit continentiam Subdiaconis, sed Presbyteris & Diaconis, Siricius, Dist. 82.*

SECT.

SECT. VI.

Refut.p.150.

IN the reſt, he falls not vpon me, but the receiued Hiſtorians, *Socrates* and *Nicephorus*; They haue done him a ſpight, and hee will reuenge it. Theſe hee will conuince of a double lye. The one, that HELIODORVS *was the firſt authour of the law of Continency in Theſſalia*, the *other, that this Continency was arbitrary*. His reaſon for the former is waightie; *It is not likely* (ſaith hee) *that* HELIODORVS, *which would rather loſe his Biſhoprick then recall his laſciuious booke, would be ſo eager aboue the reſt for the continency of his Clergie*. As if euer any men had beene more luxurious then the greateſt enemies to Marriage; as if it were impoſſible for Pope *Iohn* the thirteenth (from whom *Dunſtan* receiued his rigorous Commiſſion) to bee vnnaturally inceſtuous; as if it were impoſſible for his great Prelate of *Crema*, when he came to oppoſe the

the Marriage of our *Engliſh* Clergy, to be [c] found that night in bed with an Harlot?

[c] *Vid. Poſ. l. 3.*

And here my childiſh Aduerſarie will needs make ſport for Boyes; I cited in my Margin *Heliodorus*, the authour of the *Æthiopick* Hiſtorie; *As if* (ſaith he) HELIODORVS *had written ſome Hiſtorie of Æthiopia, whereas hee onely intituled his worke, Æthiopia.* Ridiculous head! What Schole-boy, what apprentice knows not HELIODORVS? *Noſque manum ferulæ, &c.* If this learned Critick had but euer opened the Booke, hee had found Αἰθιοπικῶν; Neither doth any *Engliſhman* know it by any other name, then, as it is tranſlated (ere I was borne) *The Æthiopicke Hiſtorie*; yea, if a man were not reſolute to ſhut his eyes, in the very place of *Socrates*, which hee cites, the Booke is called *Æthiopica*, whereto what conſtruction can bee giuen, but this of mine? Such folly is for the Rod or Ferule; This is (I confeſſe) a Trifle; yet ſuch as may giue

giue my Reader a taſte of the bold blindnes of my impudent Detector.

Sect. VII.

Refut. p. 151.

THe other ſtings yet more, that this Epiſcopall and Prieſtly Continency was vpon no other termes, then [f] *Modò ipſi voluerint*, and, *Nullâ lege coacti*; and *conſuetudo inualuit*. And now all in a rage my Refuter will proue againſt *Socrates*, that there was a Law for this; and to this purpoſe, he *brings in two Canons of the Canſtantinopolitane Councell in Trullo*: Marke, Reader, with what iudgment. The *Trullan* Councell was aboue two hundred yeers after: *Socrates* ended his Hiſtorie in the yeere [g] 443. The *Trullan* Councell was held (as their *Binius* computes it) in the yeer 692. and yet the Canon of the *Trullan* Councell, in a matter of fact, diſproues *Socrates*. The other Councels of *Ancyra*, *Cæſarea*, and *Nice*, are

f *Socrat. l. 5. c. 21. If themſelues will; Forced by no Law. The cuſtome hath beene.*

g *Hiſtor. Sacr. ad finem.*

are either Prouincial, or againſt him. As for the plea of *Syneſius*, that hee might not bee a Biſhop, becauſe hee would not leaue his Wife, it is anſwered by the fact of *Syneſius*, that hee was made a Biſhop, and left not his Wife. But what an idle and inſolent boldneſſe is this, for an obſcure Libeller, to goe about now almoſt 1200. yeeres after, to controll a graue approued Hiſtorian of the Church in a matter of ordinary practice, which his owne eyes and the worlds did daily witneſſe; As if he durſt haue publiſhed ſuch a report of the cõmon vſe of his time, wherein all the Age he liued in, could haue conuinced him?

The witleſly-malicious Proſopopey, wherein my Refuter brings in the Reuerend and Peereleſſe Biſhop of *London*, pleading for his wife to his Metropolitan, becomes well the mouth of a ſcurrile Maſſe-Prieſt, and is worthy of nothing but a ſcorne. Thoſe two incomparable Prelates are the chiefe obiects of

Refut p. 153.

theſe euill eyes; whom God hath rayſed happily aboue the reach of their enuie. It galls this *Romiſh* Rabble, that theſe two Ring-leaders of the *Engliſh* Clergie (beſides their buſie imployments in their carefull, prudent, and zealous gouernement) preach more Sermons in a yeere, then, perhaps, all the Biſhops vnder the Papacy. *Rumpantur & ilia.*

Sect. VIII.

Refut. 154. IT pleaſeth his diſcretion to marſhall my Epiſtle as he liſts, and then to complayne of diſorder, and my leaping ouer hundreds of yeeres from the *Nicen* Councell to *Gratian* the Canoniſt; My Readers eyes can confute him, which cannot but witneſſe, that I name diuers in all Ages recorded for married Biſhops, and Presbyters. This *Beadroll* (hee ſaith) *is idle, becauſe I ſhew not that they then vſed their Wiues when*

when they were Biſhops. An hard condition; That I muſt bring witneſſes from their Bed-ſides. Is it not enough that wee ſhew they had wiues, that they had children? No (ſaith my Refuter) *It muſt be proued that they had theſe children by theſe wiues after Ordination.* Wee were neither their Midwiues nor their Goſſips, to keep ſo ſtrict an account. But what meanes, * *Cum vxoribus dormiunt?* and, *Tempore Epiſcopatus filios gignunt ex propriis vxoribus?* This wee haue ſhewed out of *Socrates.* What was that which *Dionyſius*, the ancient B. of *Corinth*, (before euer *Paphnutius* was) wrote to *Pinytus*, charging him, x *Ne graue ſeruandæ caſtitatis onus neceſſario fratribus imponat.*

What was that, for which *Euſtathius*, B. of *Sebaſtia*, the vnworthy ſonne of *Eulanius* B. of *Cæſarea* was cenſured? was not this one of the Articles, y *Benedictionem, &c?* That he taught men to decline the bleſſing and communion of married Priests?

* They ſleepe with their wiues, and in the time of being Biſhops, beget children of their owne wiues, Socr. vbi ſupr.

x That hee doe not neceſſarily impoſe the heauy burden of continency vpon his Brethren, Euſeb. l. 4. hiſt. c. 22.

y Socrat. l. 2. c. 33.

Away then with this either ignorant, or impudent facing of ſo euident a falſhood.

Reſut. p. 155.

The teſtimonie of *Hierome*, the example of *Vrbicus* B. of *Claramont*, and of *Genebaldus* B. of *Laudune*, ſhew what was the conceit and practice of thoſe particular places wherin they liued; And yet *Hierome* in the ſame Booke can ſay; [z] *Quaſi non hodie quoque plurimi ſacerdotes habeant matrimonia.* In that ſtorie of *Vrbicus*, related by *Gregor. Turonenſis*, I can but wonder how far men may be tranſported by ſuperſtition; ſo as to make the Apoſtles charge giue way to an humane opinion. The Wife of [a] *Vrbicus* comes to his doore, and alledges S. *Pauls* charge; (*Meet together againe, leſt Satan tempt you, &c.*) *Cur coniugem ſpernis, &c?* he yeelds to doe the dutie of an Huſband, and now in remorſe, inioynes himſelfe a perpetuall penance. What penance do we thinke Saint *Paul* was worthy of, for giuing this charge which ſhee alledged?

z *Hier. l.* 1. *aduerſ. Iouin.* As if now a-dayes many Priests alſo were not married.

a *Greg. Tur. l.* 1. *c.* 4. *Cur coniugem ſpernis, cur obturatis auribus Pauli præcepta non audis? Scripſit enim Reuertimini ad alterutrum, &c. Ecce ego ad te reuertor, nec ad extraneum, ſed ad proprium vas recurro, &c.* Why deſpiſeſt thou thy Wife? why daſt thou ſhut thine eares againſt the Precept of S. Paul? For hee hath written, *Meet together againe, leſt, &c.*

Let

Let my Reader iudge, whether of the two was the better Diuine. How insolent is Tradition, thus to trample vpon Scripture? But since it pleased my Refuter to lend mee this one example of *Gregor. Turonensis*, I am readie to giue him vse for it. In the second Booke of *Turonensis* he shall find [b] *Sidonius* a married Bishop, and his Wife, a Noble Matrone, in all likelihood liuing with him, for (*nesciente coniuge*) without his wiues knowledge hee gaue siluer plate to the Poore. [c] In the fourth Booke hee shall find *Anastasius* a married Presbyter, seoffed in some Temporalties which hee would rather die then not leaue to his issue. [d] In the eight Booke hee shall find *Badegisilus*, the cruell Bishop of the *Cenomans*, matched with an ill wife; who yet liued with him (as it seemes) all his time, and had altercations with *Bertram*, Archdeacon of *Paris*, for his goods, deceased. In these there is strength of legall presumption, though no ne-

b *Gregor. Turon. l.2. c 21. Nat. Theodos. Iun. & Valent. 2. Imperat. vxor Papianilla, cum qua concorditer vixit, liberosq. ex ea suscepit vtriusq. sexus, Ad Apollin. epist. 16. l. 5.*

c *Turon. 4. c. 12.*

d *Tur. l. 8. c. 39.*

ceſſitie of inference. But what doe I inſtance in theſe, or any other, when *Balſamon* tells vs cleerly, that before the ſixt Synode [e] it was lawfull for Biſhops to haue wiues, *Etiam poſt dignitatem Epiſcopalem?* And his owne Canon Law can tell him, that in the Eaſt Church, their Prieſts, *Matrimonio copulantur*; which his warieſt Maſters expounding, would interpret by *copulato vtuntur*. Iudge then, Reader, what to thinke of the mettle of this mans forehead, who would beare vs downe, that *no one Biſhop or Prieſt was allowed, after Orders, to haue any Wife.* Yea, euen for the very contraction of Marriage it ſelfe, after Orders, [f] honeſt *Eſpencæus* can cite one [g] *Ioannes Marius*, a *Dutch*-man by birth, but a *French* Hiſtorian, to whom hee allowes the title of (*non indiligeris*) who writes, that hee knowes that in the times of Pope *Formoſus*, and *Ludouicus Balbus*, Prieſts were married, *Et ijs licuiſſe ſponſam legitimam ducere modo Virginem, non verò Viduam*;

e After their Epiſcopall dignitie, *Balſam. in Can. Apoſt.* 5.

Are ioyned in Marriage, *vid. ſupr.*
Vie, Marriage contracted.

f *Eſpenc. l.* 1. *c.* 18.
g *Io. Maior. & compilat. Concil.*

duam ; and that it was lawfull for them to marrie a Wife, so shee were a Virgine, not a Widdow.

As for that base slander where-with this venomous Pen besprinkles the now-glorious face of our renowned Archbishop and Martyr Doctor *Cranmer*, whom hee most lewdly charges with lasciuiousnesse and incontinent liuing with I know not what *Dutch Frow*, it is worthy of no other answere then, *Increpet te Dominus.* It is true that the holy man wisely declining the danger & malignitie of the times, made not at the first any publike profession of his Marriage ; as, what needed to inuite mischiefe ? But that he euer had any dishoneft conuersation with her or any other, it is no other then the accent of the mouth of Blasphemy. *Kefut. p. 159.*

And if any one of our Clergie, after a legall and iust Diuorce long since, haue taken to himselfe that liberty which other Reformed Churches publikely allow (as granting in some case a full release, both *à thoro*

and *a vinculo*) what ground is this for an impure wretch to cast dirt in the eyes of our Clergie, and in the teeth of our Church? Malicious Masse-priest, cast backe those emissitious eyes to your owne infamous Chaire of *Rome*; and if euen in that thou canst discerne no spectacles of abominable vncleanesse, spend thy spightfull censures vpon ours.

Resp. p. 160. I reckoned diuers Examples of marryed Bishops and Priests out of *Eusebius*, *Russinus*, others; amongst the rest *Domnus* Bishop of *Antioch*, which succeeded *Samosatenus*, for which my margent cited *Eusebius*, in his seuenth Booke and nine and twentieth Chapter. My Detector taxes mee for citing Authours at randome; as *Eusebius lib. 7. cap. 29.* when as there are (he saith) but sixe and twenty Chapters; and for things which are not found in him; As if the man had desperately sworne to write nothing but false. Trust not me, Reader; Trust thine owne eyes; Thou shalt finde that Booke of

h *Eu-*

h *Euſebius*, to haue one and thirtie Chaptets; and in the cited place thou ſhalt duly finde the Hiſtorie of *Domnus*. Whoſe patience would not this impudencie moue?

h *Vid. Euſeb. Edit. Baſil. Anno* 1587.

If I reckoned not Examples enow, or ſuch as he likes not, (as vniuſtly ſeeming litigious, there is choice enough of more; *Tertullian, Proſper, Hilarie, Eupſychus, Polycrates*, and his ſeuen Anceſtors; To which let him adde foure and twentie Dioceſſes at once in *Germanie, France, Spaine, Anno* 1057. of married Clergie-men, recorded by their owne i *Gebuilerus*, and make vp his mouth, with that honeſt confeſſion of *Auentine*, k *Sacerdotes illa tempeſtate publicè vxores, ſicut cæteri Chriſtiani habebant, filios procreabant; Prieſts in thoſe dayes publikely had Wiues, as other Chriſtians had, and begat children; which the olde Verſe (if hee had rather) expreſſes in almoſt the ſame termes.*

i *Fox Act & Mon. in hac quæſt.*

k *Auent. hiſt. Boior. l.* 5. Their Wiues called, *præsbyteriſſæ, ibid &c. honeſto vocabulo*, as hee there ſpeakes.

Quondam præsbyteri poterant vxoribus vti:

which

which his *Mantuan* hath yet ſpun in a finer thred, as we ſhall ſhew in this Section.

What [1]danger is there now therefore either of the breach of my promiſe to my worthy Friend Maſter Doctor *Whiting*, or of my diuorce, or of his victorie? If the man and his modeſtie had not beene long ſince parted, theſe idle crackes had neuer beene.

But whereas this mightie Champion challenges me with great inſultation in many paſſages of his braying Diſcourſe, to name but one Biſhop or Prieſt of note, which after holy Orders conuerſed coniugally with his Wife; without the ſcandall of the Church, branding ſuch (if any were) for infamous; and daring to pawne his cauſe vpon this triall; I doe heere accept his offer, and am readie to produce him ſuch an Example, as if all the Ieſuites heads in the world ſtood vpon his ſhoulders, they could not tell how to wrangle againſt. I doe not vrge to him that

1 *Hodie apud Græcos Sacerdotes poſt ſuſceptum ordinem ducere vxorem, ſed vnicam ac virginem, à Græcis didici. Propoſit. Eraſmicorum cenſur. cum declaratione. c. de cælibatu.*

Proſper

Prosper of *Aquitaine*, a Bishop and a Saint, whose Verses to his Wife are famous, and imply their inseparable conuersation.

Age iam precor mearum,
Comes irremotarerum, &c.

Nor yet the fore-named *Hilarie*, Bishop of *Poitiers*, who in his olde age (if that Epistle be worthy of any credit) writing to his Daughter, confesses her yeeres so few, that through the incapacitie of her age, shee might perhaps not vnderstand the Hymne or Epistle; of whom the honest *Carmelite* MANTVANVS could ingenuously confesse:

Tu vero siquid minus per ætatem in hymno, & Epistola intelligis.

Non nocuit tibi progenies, non obstitit vxor
Legitimo coniuncta thoro. Non horruit illa
Tempestate Deus thalamos, cunabula, tædas.

His children hurt him not, nor his Wife lawfully conioyned in Wedlocke. In those dayes God misliked not the Marriage-bed, nor the cradle, &c.

Nor Bishop *Simplicius*, of whom [m] *Sidonius* giues this prayse, that his Parents were eminent either in *Cathedris*, or *Tribunalibus*, and that his Pedigree was famous either *Episcopis*,

m *Sidon. Apol. Conc. adiunct. Ep. 9. l. 7.*

copis, or *Præfectis*: and for his Wife, that ſhee was of the Stocke of the PALLVDII, *qui aut literarum, aut altarium cathedras cum ſui ordinis laude tenuerunt*; of whom alſo *Sidonius* can ſay, ſhe did *reſpondere Sacerdotijs vtriuſq; familiæ*, anſwere the Prieſthoods of eyther Family.

Nor *Alcimus*[n] *Auitus* the *French* Archbiſhop, who writing to his Siſter, of her Parentage, hath thus,

n *Alcim. Auit. Vien. Gal. Arch. l. ad ſororem, circa An.* 492.

Stemma Parentum,
Quos licet antiquo mundus donârit honore,
Et titulis à primæuo inſigniuerit ortu,
Plus tamen ornantur ſacris inſignibus illi, &c.
Nec iam atauos ſoror alma tibi proauoſq; retexam,
Vita Sacerdotum quos reddidit inclyta claros.

I wil not, deare Siſter, make report of the Pedigree of thy great Grandfathers, &c. whom the renowned life of Prieſts made famous to the World.

Nor *Paulinus* Biſhop of *Nola* in *Campania*: to whome *Auſonius* writes, *Tanaquil tua neſciat iſtud*; And *Formidatamq; iugatam obijcis, &c.* Theſe

These and such like might suffice reasonable men; but since wee haue to doe with those Aduersaries, whom Saint *Paul* calls ἀτόπους; who, if we vrge hundreds of such euident examples, turne vs off with bold shifts; and will needes put vs to proue those acts which seeke secresie; Let him and all his complices whet their wits vpon that cleare and irrefragable place of *Gregorie Nazianzen*, a man beyond all exception; who brings in his Father *Gregorie*, whom the world knowes to haue beene Bishop of the same See, speaking thus of him,

οὔπω τοσοῦτον ἐκμεμέτρηκας βίον
ὅσος διηλθε θυσιῶν ἐμοι χρονος.
Δος τὴν χαριν, δος. &c.

Greg. Naz. Car. de vita sua, Edit. Morel. Paris. To. 2. p. 9.

Nondum tot anni sunt tui, quot iam in sacris mihi sunt peracti victimis, &c. That is, *The yeeres of thy age are not so many as of my Priesthood.* Words that will conuince the most importunate gain-sayer, that GREGORIE NAZIANZEN was borne

borne to his worthy father, after the time of his holy Orders. And leſt any man ſhould ſuſpect that this (ἔτι *nondum*) may reach onely to the birth, not to the begetting of *Gregorie Nazianzen*; ſo as perhaps he might be borne after his fathers Orders, begotten before them: Let him know (to make all ſure and playne) that *Gorgonia* and *Cæſarius* the ſiſter and brother of this *Gregorie*, were by the ſame father begotten afterwards; as is euident both by that Verſe of *Nazianzen*; who ſpeaking of his mother, as then childleſſe when ſhee begged him of God, ſayes,

Ibid. de vita ſua, &c. Iamb.

Cupiebat illa maſculum
fœtum domi
Spectare, magna vt pars
cupit mortalium.

Elias Cretenſ. In Orat. Greg. Naz. 19.

And the cleare Teſtimonie of ELIAS CRETENSIS, *Quamuis enim ſi natiuitatem ſpectes, &c. Although* (ſaith hee) *if you regard his birth, he was not the oncly child of his Parents,*

Parents, foraſmuch as after him both GORGONIA *and* CÆSARIVS *were borne.* Thus he.

O infamous *Gregories*, the ſcum of the Clergie! O irregular Father, that durſt defile his ſacred function with ſo carnall an act! O ſhameleſſe ſonne, that bluſhes not to proclaime his owne ſinfull generation! Goe now petulant Refuter, and ſee whether you can eyther yeeld, or anſwer.

As for that glorious ſhew of Antiquitie wherewith *C. E.* hopes to bleare his Readers eyes, gracing himſelfe herein with the aſtipulation of our Reuerend *Iewell*; I neede not returne any other anſwer then of his *Beatus Rhenanus*: *Quanquam veteres omnes, &c. Although all the Ancient, and* HIEROME *himſelfe were no whit equal or indifferent to Marriage; eſteeming virginitie and chaſtity very high; both becauſe they thought the Laſt-day was neere at hand, as remembring that ſentence of S.* PAVL, *Tempus in collecto eſt; and*

Arg. lib. Tert. Exhort. caſt. matrimonio parum æqui fuerint, &c.

The time is ſhort.

and becauſe they ſaw many impediments grow from marriage, which marred the puritie of Chriſtianitie, in thoſe dayes, eſpecially, when Chriſtians lined amongſt Heathens, and matched in marriage with them: Surely it is euident, that for this cauſe HIEROME *was in an ill name at Rome, &c.* Thus he. We durſt not haue ſaid ſo much, for our ſelues. The higheſt Antiquitie is ours, the later had bin ours, if it had not bin vpon theſe grounds which were then their owne, proper to the time, place, occaſion.

SECT. IX.

I Deſcend to the Teſtimonie of *Gratian*; Champion *E.* calls this, Picking of Strawes. If picking of Strawes be boyes-play, and argue that they which vſe it are foyled, and haue loſt all, as our Refuter merrily pipeth, let him acknowledge how beggerly the proofs are grown of the martyrdome of their Saintly

Ieſuites

Ieſuites and Prieſts amongſt vs, did they not ſtoope to picke ſtrawes, to threſh out a miracle (when it was) for tranſlating Father *Garnet* from a Traytor to a Martyr; yea and that Chaffe, the gullery whereof themſelues ſmile at here, is deuoutly tranſported beyond the Seas, and enſhrined for a ſacred relique, and proclaymed by their *Kornmānus* for one of the great Wonders of the Dead; *Ridet aruſpex vbi aruſpicem viderit.*

It is well that the great Compiler of the Canon Law of Rome is growne ſo baſe with Catholique Prieſts. He witneſſes plainely, that ſome Biſhops of Rome were the ſonnes of Prieſts not ſpurious, but begot in lawfull Wedlocke; [m] Which was (according to *Gratian)* euery-where lawful to the Clergie, before the prohibition. *C. E.* bites the lip at this authoritie, and firſt he tells vs, it is the *Palea,* not *Gratian.* But if this be chaffe, there is no Corne. Reader, try by this

m *Diſt. 56. Cenomanens cm. &c.*

Reſut. p. 161.

the egregious impudence of this fellow. Turne to the place, thou ſhalt find the words to be none but *Gratians*; and the notes allowed by publique authoritie, openly to confirme it: *Hîc apertè oſtendit Gratianus ſe in ea fuiſſe opinione, &c. Here* GRATIAN *openly ſhewes that he was in that opinion, that heretofore the Prieſts of the Latine Church might be marryed.*

Refut. p. 162. Secondly, my parentheſis diſpleaſes him (*As now a dayes*). But what needes this quarrell? He muſt grant, if the Romiſh Prieſts haue ſonnes, they can bee no other then ſpurious. It is his beſt not to preſſe this poynt too farre. This idle iealouſie of his can argue no good. I touched not the continencie of his *Paulus Quintus*, ſo much as in my thought, I onely wiſh that his Holineſſe would beſtow ſome of the offals of his Nephewes great Beneficeſ, vpon this Maſſe-Prieſt for the reward of his ſuperfluous *Oleum peccatorum*.

My

My third vntruth, (and that a groſſe one) is, that *I ſay many Biſhops of Rome followed their Fathers in the Pontificall Chayre* : whereas in this Chaffe of *Gratian*, hee findes but one : *Syluerius* Pope, ſonne of *Syluerius* Biſhop of *Rome*. And what if in his chaffe hee finde but one, whiles I in my Corne-heape can finde more? Did I tye my ſelfe in this clauſe onely to *Gratian?* Was not Pope *Iohn* the Eleuenth, or, in ſome accounts, the Tenth, ſonne to Pope *Sergius?* And is there no Chayre Pontificall but the Romane? Was not *Theodorus* Pope, ſonne to *Theodorus* Biſhop of *Ieruſalem? Fœlix* the Third, ſonne to Biſhop *Valerius?* Pope *Adrian* the Second, ſonne to Biſhop *Taralus?* His *Platina* can ſupply his *Gratian* in theſe. *Reſut.p.163, 164, 165.*

What haue I to doe with his quarrels about *Hoſius, Fœlix, Agapetus, Steuen?* They are their owne; Let him wring *Gratian* by the eare, till I feele : And ſurely, the poore *Reſut.p.166.*

Canoniſt bleedes on all hands. *Bellarmine, Baronius, Poſſeuine*, and this ſtout Beagle, haue euerie one a ſnatch at him; and he muſt be content to goe away with this gaſh, (*Wee are not bound to follow him as an infallible Writer, but may with free libertie reiect him.*) Yea, how merrie doth my Refuter make himſelfe with his deſpiſed *Gratian?* Like a Philiſtim hee hath pulled out the eyes of this *Samſon*, and now makes ſport with him; If *Doway* like it well, it ſhall not be diſpleaſing to vs. The man (as ill as hee loues marriage) will needes make a match betwixt his *Gratians* Pope *Steuen*, and his Pope *Ioane*. *Iō Hymen!* Was euer man ſo mad, to make himſelfe paſtime with his owne ſhame? Was the Hiſtorie of that their monſtrous Papeſſe of our making? Doe not [n] the whole ſtreame of their Writers of Chronicles, their owne Biſhops, Monkes, Recluſes, Regiſters, record it openly to all poſteritie, without the contradiction of the next

n *Sigebert Martin. Polon. Platin. Mart. Mineric. Otb. Frif. Flores Temp. Petrarcha, &c.*

next ages, yea of any, till this laſt? Let them take to themſelues therefore, this fruitfull Succeſſor in the infallible Chayre; ſhe is their owne, they may diſpoſe of her where they liſt; and ſince my Refuter will finde out a match for her out of the Chayre of exploration, why ſhould not we dance at the wedding? Why doe not we helpe him to a piece of an Epithamium?

Papa pater patrum,
Papiſſæ pandito partum.

o A floure that neuer came out of *Luthers* Poeſie.

o *Flor. Temp. Impr. vlt.* 1486.

SECT. X.

I See, that whiles I follow this Wrangler by the foot, I am become inſenſibly tedious. The reſidue of his long-ſome Treatiſe is ſpent vpon the Councell of *Conſtantinople.* GREGORIES charge, *Iſidores* rule, *Hulderick*, *Hildebrand*, *Dunſtan*, and *Anſelme*, and the e-

ſtate of our fore-fathers in the Engliſh Clergie. The diſcuſſion of all which, as not being eſſentiall to our buſineſſe, (except only the laſt) will admit more breuitie of diſpatch. The vitall parts of our cauſe beeing ſecured, there will be leſſe danger in the remoter limmes; which yet, if our Target gard not, our ſword ſhall. In all theſe, it ſhall be beſt to reduce his Cauils vnto heads, that we may crop them with more ſpeed and eaſe; Onely I muſt craue leaue to dwell ſomewhile in the laſt.

Concil. 6. Conſtantin in Trullo.

Concerning the Councell of *Conſtantinople* (after ſome idle miſ-taken diſcourſe of the occaſion thereof) he inſiſts vpõ theſe foure points: Firſt, That it was not generall: Secondly, Not the ſixt: Thirdly, Not peremptorily ours: Fourthly, Not by them defaced, or torne out.

Refut. p. 168, vſque ad 174.

Firſt, it is no truſting what a Roman Prieſt ſayes in choller of a Grecian Councel. The Greek Church is equally in their Books with ours; and this Councell, with the Synod of

of *Dort*. It is an eternall quarrell, which all the vaſſals of *Rome* haue againſt this Councell, that it equalled the Biſhop of Conſtantinople, with the Roman: A crime that cannot be forgiuen.

The inuectiues of our Popiſh Diuines, eſpecially *Pighius*, p *Bellarmine*, *Baronius*, haue made good that note of q *Balſamon*, *Occidentales Epiſcopi*, *&c. The Weſterne Biſhops* (ſaith he) *that is, the Italian or Latine (Ab huius Synodi Canonibus oportunè icti) finding themſelues galled with the Canons of this Synod, haue giuen it out not to be Generall:* Thus he. And why was it not generall? It had no forme *of a Councell* (ſaith my Refuter) *No Legats of the Pope, no inuitation of the Latine Biſhops, neyther were any of the other Patriarkes preſent, or conſenting.* Euerie word a ſhameleſſe vntruth; *Baſilius* Biſhop of *Gortyna* the Metropolis of *Crete*, (which was then vnder the Archbiſhop of *Rome*) and the Biſhop of *Rauenna* (ſaith *Balſamon*)

p *Vid. Bell. de Rom. Pont. l. 2. cap. 18.*

q *Balſam. in Phot. Nomoc.*

Refut. p. 174.

Balſam. ibid.

famon) were there to repreſent the Roman Church; The Biſhops of *Theſſalonica, Sardinia, Heraclea, Corinth,* were there and then the Popes Legates. And for the Patriarkes; *Baſilius* (ſaith the ſame *Balſamon*) Biſhop of *Gortyna*, which was preſent in the name of the Roman Church, is found to haue ſubſcribed after the foure Patriarkes, and certaine other Metropolitans. What can be more plaine? But S. *Bede* (ſaith *C.E.*) *tels vs that* IVSTINIAN *the Yonger commanded* SERGIVS *Biſhop of Rome, to be carryed to Conſtantinople, becauſe he would not ſubſcribe huic erraticæ Synodo*. Still miſtaking and ignorance. His *Surius* and *Turrian* could haue taught him out of *Theophanes*, this was another, a Pſeudo-Synode, which the ſame *Iuſtinian* had in his firſt gouernment called in fauor of the Monothelites; which was ſome yeeres after the true Synode vnder CONSTANTINE *the Bearded*. This mans wit wanders with his erraticall Synode.

Refut. p. 172.

to ſantimus Pogonatus.

SECT.

Sect. XI.

FOr the number of, *Sixt*, wee need not be ſcrupulous; Whether it were the fift, or ſixt, or both (as *Balſamon* calls it, πενθέκλην) or neither. It is enough for me, that *Gratian*, *Caranza*, *Eſpencæus*, and other his owne great Maſters call it familiarly both *Sixt*, and *Generall*; In this I cannot but be ſafe enough. I grant, that (to ſpeake preciſely) the ſixt Synode vnder *Conſtantine* publiſhed no Canons, but afterwards many of the ſame Fathers, which had formerly met in the ſixt Synod, and others, to the number of 227. being called together by the then penitent and reſtored *Iuſtinian* (ῥινότμητος) gathered vp, and ſet forth with vniuerſall conſent, the Canons formerly made, and by them re-enforced. But what need I trouble my ſelfe with any other anſwere to all theſe windy cauils of my Aduerſarie, then that which *Tharaſius* himſelfe,

Quini-ſextam.

Slit-noſe.

selfe, the Patriarke of *Constantinople*, hath most fully giuen; [r] *Quæ est hæc ignorantia, &c? What ignorance* (saith hee) *is this, wherewith many men are tainted, about these Canons? For it is a scandall to doubt whether they were the Canons of the sixt Synod. Let these men therefore know, that the sixt Synod was gathered in the time of* CONSTANTINE, *against those which ascribe one only action and will to Christ; The Fathers then condemning those Heretikes, and confirming the Oxthodoxe Faith about the fourteenth yeere of* CONSTANTINE, *returned home: After foure or fiue yeeres, the same Fathers (being met vnder* IVSTINIAN *the son of* CONSTANTINE) *set forth the foresaid Canons; Neither let any man doubt of this; For those very same Fathers which in the time of* CONSTANTIN *subscribed, did also vnder* IVSTINIAN *subsigne this present Paper; which thing is euident enough by the vnchangeable likenesse of their owne hands.* So hee. Whether therefore the

r *Gratian. dist. 16. Habeo librũ.*

the computation of *Tharasius* or *Theophanes*, bee followed, wee haue what wee desired; The same acts are set forth if not by altogether the same persons, and [f] *Gratians* iudgement is herein ours.

[f] *Dist. 16. vbi supr.*

Sect. XII.

FOr the third point. To proue that this Synod is not peremptorily for vs; Hee vrgeth diuers other Canons of it, which in other things sound against vs. Then, hee shewes the instanced thirteenth Canon, not to bee so absolutely and fully ours, as is pretended.

Refut. p. 175. vsq; ad 182.

First, where finds hee this Law, that no man may alledge one testimonie of a Father, or a Councell, but he must be tyed to iustifie all the rest? Himselfe would bee the first that would shrinke at this condition. This challenge is vnreasonable, and might turne off all allegation. For example, If a man should alledge

ledge the *Nicene* Councell, *Canon.* 1. againſt any ſuperſtitious Foole that hath made himſelfe a corporall Eunuch, might he ſtraight for his iuſtification flie vpon the laſt Canon of that Councell, vnneceſſarily inioyning vs to ſtand at our Sundayes Prayers. Or if a man ſhould cite the Synod of *Laodicea* againſt a Deacon (though a Cardinall) ſitting before a Prieſt, or againſt the worſhipping of Angels; were it meet to choke him with a returne of the laſt Canon of that Councell, forbidding the Apocryphall bookes; or the 37. Canon, forbidding his Holineſſe to take ſo much as a Bible in his ſolemnitie, from the hands of Iewes: If a man ſhall alledge a teſtimonie of *Cyprian*, were it fit to vpbraid him with the errour of re-baptization? Or if of *Auguſtine*, with the errour of the neceſſitie of Infants communicating? This is *clauum clauo*. For mee, I haue vndertaken no ſuch taske to warrant them that once ſaid true, from euer erring: I doe therefore

Synod. Laodic.
Can. 20.
Can. 35.
Can. 60.
Can. 37.

fore herein ſcorne my ſilly Refuters *compaſsion*, who is ſo far from cruſhing mee in this, that hee hurts none but his owne fiſts, in beating them about his owne hard head. For, if the preſſing vs with the authoritie of ſome of theſe Canons, bee to iuſtifie the reſt, then the 36. Canon of that Councell beares him and his *Rome* downe before it, whiles it ſets *Conſtantinople* cheeke by jole with it, maugre. A point, which rather then they will yeeld, they will bee glad to abate vs all the reſt: This we are ſure of, that the alledged Canon is peremptorily, fully, cautelouſly ours: For this, my credit is at the ſtake, which my Refuter pleaſes himſelfe with the hope to impaire, inſulting in the idle fancy of a iuſt aduantage, whiles he ſhewes the Canon to come ſhort in ſome points of our requiſition and practice; For there, Biſhops are excepted, and the freedome of Marriage after Ordination.

Refut. p. 181.

Refut. p. 182. *vſq; ad* 192.

Reader, compare the Canon with the

the words of my ingagement, I vndertooke thou ſhouldeſt find no decree could bee made more peremptorie, more cautelous, more full and abſolute for the lawfulneſſe of the marriage of Eccleſiaſticall perſons.

For firſt; The Fathers profeſſe herein to croſſe the practice and decree of the *Roman* Church. Secondly, They profeſſe the coniugall cohabitations of ſacred perſons to ſtand by the Apoſtolike Canons, and to bee a ſincere, exquiſite, and orderly conſtitution. What could be ſaid more? They (thirdly) ratifie this libertie for euer. They (fourthly) giue charge that no man by the cohabitation with his lawfull wife, bee hindred from aſcending to the higheſt degree of holy Orders. (Fiftly) That in the time of their Ordination, it be not ſo much as required of them, to abſtayne from the lawfull companying with their Wiues; which were (ſay they) to offer iniurie to marriage ordayned by God, and bleſſed by his preſence; and to croſſe

croſſe him that ſaid, *Thoſe whom God hath ioyned together, let no man ſeparate.* and, *Marriage is honorable amongſt all, &c.* (Sixtly) That if any man ſhall preſume ſo farre, as to offer to debarre any Prieſt, Deacon, or Subdeacon, from the coniunction and ſocietie with his lawfull Wife, he ſhall be depoſed; Or if any Prieſt or Deacon ſhall voluntarily caſt off his wife, vpon pretence of Religion, that he ſhall be ſuſpended, and (if he goe on) depoſed. Iudge now whether herein my proteſtation haue erred; Not that there can be no circumſtance deuiſed, as of the extent of the perſons, or time, or manner, wherein curioſitie might inlarge the ſcope of this libertie (ſo I neuer meant:) but if this one point (*That the marriage of perſons Eccleſiaſticall is lawfull*) can bee more fully and warily ſet downe, let mee lye open to cenſure; if not, hate the vanitie of this idle Mountebanke, and confeſſe with *Ariſtophanes*,

Ad-

There is no ſalue for the ſting of a Sycophant. *Refut. p.* 192. 193. 194.

Aduerſus ictum Sycophantæ non inesse pharmacum.

The Parlamentall Law in the time of King *Edward*, was (I grant) more full in extending the libertie, could not bee more full in auouching the lawfulneſſe of our Marriages. Where I muſt take leaue to tell my Refuter, that the compariſon he preſumes to make of King *Edwards* Parlament, with the proceedings of *Iacke Straw*, *Wat Tiler*, *&c.* is, like himſelfe, ſedicious and trayterous. And what maruell if ſuch repyners blow out the foggy vaporous blaſt of ſedicious words, againſt our higheſt Court of Parlament, which ſome of their Companions haue attempted to blow vp with a blaſt of fire? This Conſtitution was not ciuill onely, but Synodicall: And may not a lawfull Synod or Conuocation, with the concurrence of the three States, and the ſway of Royall authoritie, make or re-eſtabliſh a Law agreeable

able to the Word of GOD, and the receiued practice of their Progenitors, but euery *Iacke*-sawce of *Rome* shall thus odiously dare to controll and disgrace it? One of his Capitoline gods of *Rome* called *England* his Asse; So it was whiles it might beare nothing but his Trumperie, and goe but where his Groomes would either lead, or driue it: now that it hath taken heart, and (with Cardinall *Campegius* his Sumpter) cast off this base lode; and hath haply ouerrunne this seruitude; they are readie, with the Keeper of metamorphosed *Apuleius*, to seeke a desperate remedie from the next Tree.

Etiam Asinus meus recalcitrat?

Sect. XIII.

Refut. p. 195. vsque ad 198.

Such then is the Canon of *Constantinople*, which therefore (I said) because they cannot blemish enough, they haue indignely torne out of the Councells: And here is much vehement and braving Rhetorik spent vpon me as a shameless Writer; and this passage as the grossest lye, that euer was published by Protestant, and now I am coniured, how blemished? how torne? what? where? how? when? Because innocence is bold, the man will bee bold, that he may seeme innocent; but hee shall well finde that facing will not serue his turne. Is he so ignorant as not to know that all his great [t] Masters discard this whole Councell as *spurious*? Doth he not know that it is (if not torne) yet left out in diuers of their Editions of the Councels? Let him learn, if hee know not, that their ancient collection of Canons, which was cal-

t *Baron. An. 58 nu. 18. & Bell. l. 1. de verbo Dei, c. 2. & 2. de Ro. Pont. c. 17. l. 1. de Conc. c. 7. l. 1. de Cleric. c. 21. Bin. Tom. 1. p. 14. &c*

called *Codex*, or *Corpus Canonum*, which was in vſe in *Leo* the Fourths time, mentioned by *Gratian, diſt.* 20 *c. de libellis*, and printed *Anno* 1526 at *Mentz*, and re-printed at *Paris*, in *octauo*, *Anno* 1609. omits it. The other Collection of Councels by *Iſidorus Mercator*, which began to be receiued about *Charles* the Great his Time, wherein, beſides the forged Decrerall Epiſtles of diuers Popes, are the Canons of many Prouinciall Councels of *Afrike*, *France*, *Spaine*, *&c.* ſet forth by *Iac. Merlin* at *Coleine*, 1530. and which hath beene vſually receiued in the Weſterne Church, in the times of the Schoolemen, who vſually (as doe alſo *Iuo* & *Burchardus*) alleage them, likewiſe omits it. The two Editions of the Councels by *P. Crabbe*, likewiſe omit it; and if it had not beene for ſtarke ſhame, ſo would the reſt alſo. Doth he not know what his *Anaſtatius* & *Numbertus* proteſt of ſome particular Canons, and this for one, [u] *Hæc capitula omnino refutamus*, &, nul-

u *Diſt.* 16. *In Notis.* Theſe Chapters we doe altogether reiect. Let them by no meanes be receiued.

nullatenùs recipiantur. And for this verie particular Canon; If he know not, There is first an attempt of a double blemish to bee cast vpon it, The one, in that they reade it so, as if the *Romane* Clergy professed *quòd copulentur vxoribus non suis*, as by way of scorne; whereas the words runne, *se deinceps cum vxoribus suis non congressuros*.

That they are ioyned with Wiues not their owne.

The other, in that some of their Authours would referre *Sacrorum virorum* to *Constitutiones*, not to *Nuptias*; marring quite the sense of the Canon. This for the blemish. For the wiping out of this very Canon, and denying it place with the rest; Let him beare his owne x *Espenceus*, telling him, that euen they which allowed this Synode reiected by *Pighius*, and others, vet *hunc Canonem duriter tractant, &c. Vse this Canon somewhat hardly, as altogether prophane, full of errour, insolence, immodestie, manifest falshood, Apocryphall, and most corrupted*; and his ingenuitie is fayne to plead, in conclu-

x *Esp. l. 1. de contin.*

Vt totum scilicet prolanum, erroris, insolentiæ, impudicitiæ plenum, manifestæ falsitatis Apocryphum, & corruptissimum.

clusion, *Canonem hunc legitimum esse non gratis, sed necessario donemus*; *That they must (not vpon courtesie, but of necessitie) yeeld this Canon for legitimate, not suppositicious*. And what is this in my Detectors Construction, but a cashiering of this Canon out of the Councels, against the authoritie of *Gratian*, and the *Greeke* Copies? Lastly, the eyes of learned *Chemnitius*, are vndoubted witnesses to vs, what credit soeuer they find with this *Italianate* generation; *In tomis Conciliorum prorsus expunxerunt, & omiserunt hunc Canonem*: y *In the Tomes of the Councels they haue altogether wip't out, and omitted this Canon*: So as if we had those blurred Copies which hee saw bleeding from the hand of the Inquisitors, there could be no fence for this charge, but that which serues for all, impudent denyals.

y *Chemnit. hist. de Cælib. Sacerd. p. 65.*

Neither needed my Refuter to take it so highly, that I obiected to them the tearing, blemishing, and defacing of this, and other Records

Refut. p. 196.

Erasm. Lang. in Niceph. lo. Nauizan. D. Venatorius P. Crinitus. I. de Solas, Polyd. Virg. Rolewinck Thuanus Ignat. Sigebert. &c.

against them; Ere long the World shall see, to the foule shame of these selfe-condemned Impostors, that in the Writings both of ancient and later Authours, they haue blotted out more then an hundred places (some of them contayning aboue two sheets apiece) concerning this very point, which we haue in hand.

This is no newes therefore; Neither needed my Detector to make it so daintie.

Sect. XIIII.

Refut. p. 158. vsq; ad 203.

I Cited from *Gratian* the free Confession of Pope *Steuen* the Second, acknowledging the open libertie of Marriage to the Clergie of the Easterne Church; *Matrimonio copulantur*. A place truly irrefragable; My Refuter first excepts against the number, telling vs that *Steuen* the Second lined but three or foure dayes at the most, and therfore he could not bee the man; what

They are ioyned in Marriage.

spirit

ſpirit of Cauillation poſſeſſes this Maſſe-prieſt? He cannot but know that his owne *Sigibertus* aſcribes fiue yeeres to this *Steuen*, and *Hermannus*, ſixe: But fiue is the leaſt: And his *Binius* tels him that the *Steuen* he ſpeakes of (ſitting but two dayes excluſiuely) [z] *is by the moſt omitted in the Catalogue of the Romane Biſhops:* whence it is that the Chronicle names not two *Steuens* betwixt the firſt and the fourth. *But this man* (he ſaith) *called no Councell*; what is that to me? *Gratian* affirmes it, I doe not. Let him fall out, for this, with his friends. And now according to the old wont, (after hee hath tryed to ſhift off, *Matrimonio copulantur*, with the ſleeuleſſe euaſion of a falſe gloſſe (*.i. vtuntur*) which *Caietan* hath ſufficiently confuted for vs) he fals to a flat reiection of *Gratian*, and tels vs, out of BELLARMINE, *That Canon to be perhaps of no authoritie, but an errour of the Collectors.* Good God! what face haue theſe men? That none of their

So alſo *Funccius* in his *Chronol.*

z *Bin. Steph. 2. A pluribus è Serie Rom. Pontificum dimittitur.*

Caiet. Opuſc. Caſtit. Refut. p. 203.

receiued Authours can bee produced against them, but they are straight counterfeit; and yet the very same, where they speake for them, canonicall? Their Clyents, if they might but know these trickes, would be ashamed of their Patrones.

Refut. p. 204. That the Clergie not only of the East might *Matrimonio copulari*, but of the West also might *Matrimonium contrahere* (which are the words they are vnwilling to know in their owne Canon Law) shew sufficiently that they not only were marryed of old, but might marry; But for the Easterne Clergie, it is freely granted by all ingenuous spirits; in so much as *Esspencæus* tels vs, that neuer Authour, either olde or new imputed this for a fault vnto the *Greeke* Church, that their Clergie was marryed.

Refut. p. 206. 207. What shall wee say then to this bold Bayard, that *compares this toleration of Marriage in the Greeke Church, with* Moseses *permission of the Bill of Diuorce vnto the Iewes?*

As

As if Marriage had beene only tolerated, not allowed; as if vniuſt Diuorce were a fit match for lawfull Wedlocke; whiles he here talkes of *Duritia cordis*, well may we talke of his *Duritia frontis*. It is true, euery Church, euery Countrey, hath their Cuſtomes and Faſhions; which *Ioannes Maior* pleades againſt *Bedaes* Cenſure of the *Engliſh* and *Scottiſh* and *Brittiſh* obſeruation of Eaſter,) and may bee as iuſtly in this caſe pleaded for vs; This was of olde no leſſe ours, then the *Greekes*; And if any Church will bee preſcribing againſt God, wee haue no ſuch Cuſtome, nor the Church of God; But what a ridiculous inſinuation it is, that the *Greeke* Prieſts are diſpenſed with by ſupreme authoritie Eccleſiaſticall? Forſooth, by the Pope of *Rome*. Faine would I learne when, vpon what termes, at what rate the *Græcians* purchaſed in the Court of *Rome* Diſpenſation for their Marriages. *Refut. p. 207. 208.*

I would my Refuter had the Office

fice appointed him to ſhuffle ouer all the Records of the Apoſtolike Chamber, till hee find ſuch a grant made *propter duritiem cordis*; then ſhould a great deale of good Paper eſcape the miſerie of being beſmeared by his Pen.

What ſtrange fantaſtike Dreames are put vpon the World? Where the Papacie cannot preuaile, there forſooth his Holineſſe diſpenſeth. The *Greeke* Church admitteth maryed Prieſts, the Pope diſpenſeth with them; They deny and defie the Popes Supremacie; I trow he diſpēſeth with them for that too: and why not with the Church of *England?* Wee pay no *Peter*-pence; wee runne not to *Rome*-market to buy traſh, I hope his Holineſſe diſpenſeth with vs for theſe *Peccadillo's*; wee take libertie here to marrie rather then to burne, why ſhould wee not hope to receiue that Diſpenſation whereof wee heard the newes of late from a poore Bankrupt Carryer? *Ad populum phaleras.*

SECT.

Sect. XV.

AS for the Contradiction, which his ſagacitie finds (not without much ſcorne) in the two Parlamentall Lawes of the Father, and the Sonne King *Henrie* the Eighth, and King *Edward* the Sixt; whereof the one forbids, the other allowes the Marriage of Eccleſiaſtiques, it needed not haue bin any wonder to a learned Prieſt, which might haue known Councels enow, diametrally oppoſite to each other: what fault was it in the recouerd blind man, that he firſt ſaw men walke like Trees, and after like men? Euen the beſt man may correct himſelfe. Neither was there here any contradiction. King *Henrie* ſpake with the *Romane* Church, (whoſe one halfe of him then was) King *Edward* ſpake with the Scriptures, and purer antiquitie: King *Henry* neuer ſaid, God diſallowed theſe Marriages, King *Edward* neuer ſaid,

Reſut. p. 209. vſque ad 214.

ſaid, they were allowed by the *Romiſh* Church.

And why may not wee draw out the like abſurditie out of Queene *Maries* Parliaments; wherein ſhe reuerſed many things eſtabliſhed by King *Edward*; as in this very Caſe concerning Marriage of Prieſts? May not wee hereupon aske, What will you ſay to ſuch Parliaments wherein the Brother is thwarted by the Siſter, and that with the conſent of the moſt of the ſame Parliamentmen enacting in a few yeeres contrarily?

Or as if it were any newes with Popes *reſcindere acta prædeceſſorum*; euen of thoſe which immediately preceded them? Who knowes not the Storie of Pope *Formoſus*, and *Stephanus*, and the many and ſtrong contradictions of decrees in the frequent long, and deſperate Schiſmes of the *Romiſh* Church?

This laſh is indifferently fit for all backes; let him that hath no cauſe to ſmart, complaine.

Wh.

What needed this foule mouth then to breake forth into ſo palpable ſlanders of that holy Archbiſhop and Martyr Doctor *Cranmer*, charging him with deepe diſſimulation, in ſoothing vp both theſe Kings in their contrarie Decrees? When it is moſt manifeſt, that this worthy Metropolitan was the only man, which durſt for three daies together, openly in Parliament oppoſe thoſe wickedly proiected Articles of King *Henrie*; and this in ſpeciall. In ſo much, as hee was willed out of the houſe, till the act might paſſe; which (notwithſtanding hee well knew King *Henry*) hee ſtoutly refuſed. Would this man (thinke we) care to belye all the Saints in Heauen for an aduantage? What will not hee dare to ſay, that will obiect inconſtancie to him who ſealed Gods Truth with his bloud?

Refut p.212.

The contradictions and weakneſſes that hee findes in this Synode of *Conſtantinople*, doe no whit mooue vs; If hee can allow and commend, and

Refut.p.216. 218.

and cite against vs the seuen and thirtieth Canon, of the Councell, for the worship of the Crosse, or the fourescore and fifteenth for the holy Chrisme, and yet disallow the thirteenth; why, may not we by the same Law cite and approoue the thirteenth Canon against them, and yet disauow those other?

Sect. XVI.

Refut. p. 120.

NEither was it for want that I mentioned only this Councell of *Constantinople*; The more ancient Constitutions of *Ancyra*, and *Gangra*; and the first and fourth of *Toledo*, besides the Apostolicall and *Nicene*, might haue bin vrged by me. It was not mine intent (with this babbler) to say more then all; but only to take an handfull out of the Sackes mouth for a taste to the buyer; That faire flourish therefore of Councels which he musters vp against mee herein, will bee but,

but, *Arma armis contraria*: Wherein since my Refuter will needs make himselfe so busie, let me intreat him by the way to compare the Councell of [a] *Gangra*, with the Decree of his Pope *Hildebrand*; The Councell sayes flatly, *Si quis discernit Presbyterum coniugatum, &c. If any man make difference of a marryed Priest, so as that by occasion of his marriage hee ought not to offer, and doth therefore abstaine from his oblation, let him bee accursed*; But, his *Hildebrand vxoratos Sacerdotes à diuino remouit officio, & laicis missá eorum audire interdixit, nouo exemplo, &c. that is, remoued married Priests from their diuine office, and forbad Lay-men to heare their Masses, saith* [b] SIGEBERT; Therefore by the sentence of the Councell, Pope *Hildebrand* is accursed; And accursed for that verie poynt which made him a Romish Saint. When my Refuter hath gnawed awhile vpon this bone, he may hope to be rewarded with a crust.

Resut. p. 225.

a *About Ann. 324.*

b *Sigeb. de Gregor. Pap. An. 1074. Idem & Matth. Paris.*

And

Refut. p. 125. vsq; ad 234.

And now for his Councels, to make vp the number he names for the fore-man of the queſt, the Councell of *Ancyra* (ſomewhat before the *Nicene*) one who hath paſſed a direct verdict againſt him, allowing Deacons, vpon their profeſſion, to marrie. The miſerable euaſions of his [c] *Binius*, and *Baronius*, in this poynt, argue both a mind & a cauſe deſperate; whiles (without all colour of warrant) they imperiouſly turne downe theſe married Deacons to a lay-communion, and faine this libertie onely in a forced Ordination, not in a voluntarie.

c *Vid. Bin. ibid.*

Refut. p. 126.

As for that firſt Canon which he citeth of the Councel of *Arles*, *That a man cannot be made Prieſt in the hand of Wedlocke, vnleſſe he promiſe conuerſion*: It is a groſſe counterfeit: And, that the world may ſee we vſe not to paſſe theſe cenſures without euident reaſon, It mentions the Arians which were not yet hatched; It mentions *Bonoſus*, which liued long after in the time of *Innocent* 1. It men-

mentions the *Concilium Vasense*, which was yet later, in the time of *Leo* the First. When his Authors can agree of the time, and make good the Synod, he shall receiue an answer to it: In the meane time, it was eyther before the Councell of *Nice*, or after it; if before, it was corrected by the *Nicene*; a Prouinciall must yeeld to a Generall; if after, it was presumptuous, in decreeing that peremptorily which the generall determinately left free.

The Councell of *Arausica* is cyted by him in direct termes opposite to the *Ancyran*. Hee must make them friends, ere hee can bring it forth against an enemie. As for the maine stay of this cause of his, which is the two Councels of *Africke*, lent him by his *Bellarmine*, it is grounded (as our learned *Iunius* hath probably answered) vpon mere corruption, and mis-taking; the Latin Copies taking *propria*, for *priora*: The charge of the Councell being onely, that Deacons, Priests, Bishops (κτι

Refut. p. 227.

Carthaginen. 5. African. Can. 3. sub Cœlest. Can. 37.

Secundum proprios terminos, vel propria statuta.

Where they read it, *Secundum priora statuta.*

τὰς ἰδίας ὥρας) *acording to their turnes of miniſtration, ſhould abſtaine from their Wiues,* which no modeſt Diuine will not willingly ſubſcribe vnto. Moreouer, I am ſure, if the one word be not corrupted, the other is ambiguous, and may as well ſignifie *Balſamons* ἐφημερίας. And if theſe Canons were firſt Latine, and after tranſlated into the Greeke; yet the Greek ſhewes what was the firſt Latine, and may well correct the miſtaken Originall. But to diſcuſſe the ſeuerall Councels, which he onely thinkes fit to name, and vtter by whole-ſale againſt vs, were a worke for a Volume apart. The old word is, *Doloſus verſatur in generalibus, There is deceit in generalities*; It were eaſie to ſhew that ſome of theſe are impertinent, others plainely againſt them; others corrupted to ſpeake againſt vs, as that of *Mentz*, and *Wormes*, whereof in the ſequel; others partiall to the faction of *Rome*. So then, here, *Obruimur numero*; Hee thinkes to carry

carry it by number, not by weight; where with vs, one piece of Gold is worth a whole bagge of Counters. But, if after the Tyrannicall impositions of his *Siricius* and *Innocentius* tooke place in the Church, he could name for euerie one of his prouinciall Synods, an hundred, it were all one to vs; wee are not the worse, his cause no whit the better. This tradition, after that in an emulation of the Montanisticall vaunt of Virginitie, it had gotten head in the Church, ran like fire in a trayne; Those prouinces that held correspondence at *Rome*, according to the charge of [d] *Gregorie*, spake as shee did prompt them; What should they doe but follow their Mistresse? The Greeke Church, and those that eyther had dependance vpon it, or which had continued in the succession of this custome of marriage, still maintayning the lawfulnesse and vse of it inuiolable. So then, in summe. This he hath gayned, which I am readie euer to auow; The ancientest

d *Ad similitudinem sedis Apostolicæ, eos cuncta obseruare constituat. Greg. Epist. lib. 3. 34.*

Councels are against him; The later are against vs; and God with vs against thē; Of which we haue [c] learned to say, *Væ vobis filij desertores, vt faceretis Conciliū & non ex me.* And if his Mistris of *Rome* haue elsewhere found vassals, it follows not that we may not be free. Yea, it is more then manifest, by those euidences we haue already produced from their own records, that notwithstāding this cogged nūber of his prouincial Synods, & *Priuate decrees* (as *Volusian* termes them) all the time of the first 700. yeeres, the freedome of this practice cōtinued in many parts of the Christian world; Insomuch as amongst the rest, the Church of *Armenia*, for the time of the yeeres mentioned, vpheld a Tradition, [f] not to admit of any Clergie man, but those which descended *ex genere Sacerdotali*, *descended from Priests*; Witnesse the Fathers of *Constantinople*, in their three and thirtieth Canon. Where my Detector should doe well to inquire what *Balsamons Clerici Chryso-*

[c] *Gnapheus Orat. in defens. Io. Pistorij.* *Woe to you rebellious Children, that you should hold your Councel, and not of mee.*

Priuata decreta.

[f] *Concil. Constant. 6. Can. 33. Quoniam Cognouimus in Armeniorum regione eos solùm in cleri Ordinem referri, qui sunt ex genere Sacerdotali.*

ſo-bullati meanes; Sure I am, that this example ſufficiently proues the practicall libertie of thoſe Churches in the queſtioned limits of the ſeuen firſt Centuries. To which we may adde the Church of *Bulgaria*, out of his [f] *Gratian*; The Church of Germany out of [g] *Auentine*; The Church of Ireland out of [i] *Bernard*, who confeſſes the Epiſcopall See of *Armach* to haue beene furniſhed with a lineall deſcent of Biſhops for eight generations, before the time of his *Malachias*; which were ſtill both *vxorati* and *literati*. How thoſe men were Biſhops, and yet *ſine ordinibus*, is a riddle which (I confeſſe) I cannot aread. Perhaps, they were without Roman Orders, but if they were not Clerkes after the then Iriſh faſhion, what needed they be *Literati*, that they might be Biſhops? The Church of our *Britaine* (as we ſhal ſee in the Proceſſe) and others. Theſe are more then enough to let the World ſee this reſtraint, for all this pretence of Pro-

f *Diſt.* 28.

g *Annal. Boyorum, ſupra.*

i *Vita S. Malach. Lib. Synod. Wigorn. Eccleſ. Canon. Concil. Hybern. ſub Patricio, Auxilio Iſernino. Quicunque Clericus ab oſtiario vſque ad Sacerdotem ſine tunica viſus fuerit, &c. & vxor eius ſine velato capite ambulauerit, pariter à laicis contemnantur, &c. Matth. Park. Def. of Pr. Mar.*

uinciall and partiall Councels neuer vniuerſally obtayned.

Sect. XVII.

Refut. p. 135.

YEt the man hauing vnmercifully cruſht me in pieces with this emptie bladder of windy and worthleſſe authoritie, crowes ouer me, thus, in concluſion, *And truely to mee hee ſeemeth not to bee more mad, then blind; for otherwiſe he would neuer haue proclaymed this freedome of ſeuen hundred yeeres, ſeeing the very forme of words vſed by his own ſacred Councel, doth ſo ſtrongly withſtand his fond collection; For therein it is decreed, Qui ſunt in ſacris, &c. Wee will that the marriages of ſuch as bee in holy Orders, from this time forward bee firme and valid; For in caſe this freedome had beene common before: why did they ſay, Deinceps, from this time forward?* Thus hee. Wherein I would his Superiors did but ſee how kindly he

he buffets himſelfe. For if this bee the force of *Deinceps*, or *A modò*, I thus argue againſt him; Hee hath pleaded before, that neither this nor any other Church euer allowed or euer practiſed the celebration of marriage after Ordination; Now, if hee turne to the ſixth Canon of this Councell of *Conſtantinople*, hee ſhall find *Decernimus vt nulli deinceps hypodiacono, &c. Wee decree that from hence-forward no Sub-Deacon, Deacon, or Prieſt may marry after his Ordination*; Therefore by the force of his inference before this time (for almoſt ſeuen hundred yeeres) this was commonly practiſed. And now to anſwer my Reſuters *Deinceps*: If his wit had beene any way matchable with his malice, he might haue ſeene that this *Deinceps* had relation to the Romane Church, not to the Greeke; For, (if he know not) this Synod meant to preſcribe Laws to his Miſtreſſe, and to correct that their iniurious Tradition of reſtraynt, and to inlarge

From this time forward.

this libertie through all the Territories of the Vniuerſall Church; For this purpoſe is the, *Deinceps*, of the Conſtantinopolitan Fathers, who well knew, how much it needed in the Weſterne Church, which had inthrailed their Clergie in the bondage of that vnlawfull prohibition. So as the Refuter, whiles hee playes vpon my want of Logicke, in not deſcrying the dangerous neceſſitie of this inference vpon mee, plainely bewrayes his owne want of braines, in not deſcrying the Folly of his obiection; and where he tells me (like a dull Ieſter) *That all the Walls and Windows, from the Hall to the Kitchin, may mourne to ſee an Vniuerſitie-man haue ſo little wit*, I muſt tell him that all the Dores of *Doway* may leape off their hindges, to ſee their Champion ſo childiſhly abſurd.

Refut. p. 236.

Refut. p. 237.

Now then to anſwer his idle Epilogue; If it appeare that his owne Pope and Canoniſt, and the receyued Hiſtories of the Church, and the examples of ſeuerall nations and perſons

perſons acknowledge this ancient libertie both in the Eaſterne and (ſome) Weſterne Churches *de facto*; And *Moſes* and the Prophets, *Chriſt* and his Apoſtles, the ancient Councels, with this ſixt of *Conſtantinople*, approue it *de iure*; it followes that the neceſſarie impoſition of profeſſed continencie, is but a part of that ſowre milke wherewith the Shee-Wolfe of the Seuen-hils feedes the faction of her Romuliſts and Rhemiſts, and none of that wholeſome ſuſtenance which God and his purer Church haue prouided for their Children.

* * *

THE

THE HONOVR OF THE MARRIED CLERGIE maintained, &c.

The third Booke.

SECT. I.

THe Marriage of Eccleſiaſtiques which had the cõmon allowance of the firſt Times, had in ſome parts but the conniuence of the ſubſequent, and the Prohibition of the laſt. Thoſe Churches that were not parties to the faction of *Rome*, could not but be much moued with ſo peremptorie a decree of a famous Councell, re-

reducing them, in this point, to the exactneſſe of Apoſtolique inſtitution, and profeſſing to rectifie that *Roman* deuiation; No maruell therefore, if not long after, there inſued a colliſion of oppoſite parts, and much ſcuffling betwixt the abettors of Antichriſtian ſeruitude, and Euangelicall libertie; whom this Hedge-creeper dare terme *incontinent Grecians*, *Schiſmatikes*, *Heretikes*; His Pen is no ſlander: The multitude of his Synodes, wherein was ſuch reiteration of the ſame Law, ſhewes the oppoſition which it ſtill found in the Church, and the preuayling vſe of the contrary practice.

Refut. p. 241.

Refut. p. 243.

The Epiſtle of Pope *Gregory* the third, to the Clergie of *Bauaria*, which giues that diſiunct charge, *Of either liuing chaſtely, or marrying a wife whom they may not diuorce*, is no where (forſooth) extant, becauſe he finds it not in his *Binius*, or *Baronius*; as if no water had gone beſide their Mill; and here I am threat-

threatned with *the Cornelian Law for forgery*; no leſſe crime: To auoid the perill whereof, let my farſeene Detector turne to the *Bauarian Annals* of * *Auentine*, in the third Booke, there hee ſhall find it; An Epiſtle ſent to *Viuilus*, and the other Clergie of *Bauaria*, by the hands of *Martinian*, *George*, *Dorotheus*, a Biſhop, Prieſt, Deacon, with this expreſſe diſiunction, *Aut caſtè viuat, aut vxorem ducat, &c.* That which he brings from the ſucceſſor of this *Gregorie*, *Zacharias*, ſhewes what his Pope wiſhed, when he had gotten better footing in *Germany*, but the ſucceſſe makes for vs; for B. *Boniface* either neuer durſt, or at leaſt neuer did vrge theſe Rules to his *Germans*. So, I hope, his mouth is ſtopt for my forged Teſtimony of his *Gregorie*, which could not in his conceit be other, becauſe hee neuer ſaw it peepe forth *before this in other mens books*. Ywis nothing euer lookt forth of the Preſſe, that eſcaped that bookiſh eye: witneſſe the next

* *Auent. Boyorum Annot. l. 3.*

Reſut. p. 244.

next passage, which if his Superiors could haue had the leysure to haue viewed, they had blushed at their Champion. This *charge of* GREGORY (I said) *was according to that rule of Clerks, cited from* ISIDORE, *and renewed in the Councel of* Mentz; *but by our iuggling Aduersaries clipped in the recitall:* Here the man cryes out, as before, of forgerie, so now of ignorance, telling his Readers, that I haue only taken this vpon trust from anothers note-booke. Reader, by this iudge of the spirit of my Detractor. It is true; *Isidore* wrote no Booke of this title: But in the second Booke of his Ecclesiasticall Offices, he makes the title of his second Chapter, *De Regulis Clericorum*; *Of the Rules of Clerks.* From this Chapter, I cite a confessed passage, and am thus censured; whereas the Councell of *Mentz* cites it by this very stile, *Sicut in Regulâ Clericorum dictum est*; *As it is said in the Rule of Clerks.* Is it simplicitie that he knowes not this title of *Isidore?*

Refut. p. 247.

or

or maliciousneſſe, that hee conceales it? One of them is vnauoidable. It is cleere then, to his ſhame (if hee haue any) that the teſtimonie is aright cited; and is it leſſe cleere that it is maymed, and cut off by the hammes in their *Moguntine* Councell? Compare the places, the fraud ſhall be manifeſt. That Councell in the tenth Chapter profeſſes to tranſcribe (*verbatim*) the words of *Iſidore* in the fore-cited Tract; and where *Iſidore* ſaith, *Caſtimoniam inviolati corporis perpetuò conſeruare ſtudeant, aut certè vnius matrimonij vinculo fœderentur*; *Let them liue chaſte, or marry but one.* Their good Clerks haue vtterly left out the latter clauſe, and make *Iſidore* charge his Clerks with perpetuall continency; *Let them liue chaſte.* He that denyes this, let him deny that there is a Sunne in the heauen, or light in that Sunne; what need I ſay more? Let the Books ſpeake.

Conc. Mogunt. 1.

Here my Refuter doth ſo ſhuffle & cut, that any man may ſee hee ſpeaks againſt

againſt his owne heart; for (to omit his ſtrayned miſſe-interpretation of *Iſidore*, ſince wee now contend not of the ſenſe, but of the citation) how poorely doth hee ſalue vp the credit of his *Moguntine* Fathers, whiles he ſaith, ISIDORE *ſpake in generall, the Fathers in that Counceil more ſtrictly*; when he that hath but one halfe of an eye may ſee, that both ſpeake in one latitude of the ſame perſons? Thoſe Fathers giuing the ſame title to that Chapter, and profeſſing to follow the Letters and Syllables of *Iſidore*; both name onely *Clericos* in that rule without diſtinction. Away then with this graceleſſe facing of wilfull frauds in your faithleſſe Secretaries, which haue alſo fetcht two Canons out of *Carthage* to *Wormes*; and learne to bee aſhamed of your groſſe falſifications, and iniurious expurgations; elſe doubtleſſe the World will be aſhamed of you.

Refut. p. 246, & 249.

SECT

Sect. II.

I Did but name *Huldericus* his Epiſtle in mine, as a witneſſe, not as the foundation of my cauſe; my Refuter ſpends but one and thirtie whole Pages vpon him: How elſe ſhould he haue made a Volume? In all this what ſayes hee? Little in many words; and the ſame words thrice ouer for fayling. *Refut. p. 252, to 282.*

And firſt, hee wonders at my extreme prodigalitie of credit, and ſearedneſſe of conſcience, in citing an Epiſtle ſo conuicted by *Bellarmine*, *Baronius*, *Eckius*, *Faber*, *Fitz-Simons* the Ieſuite, and others. Why doth he not wonder that the Moone will keepe her pace in the skie, whiles ſo many Dogs barke at her below? When theſe Proctors of *Rome* haue ſaid their worſt, there is more true authoritie in the very face of this Letter, and better Arguments in the body of it, then in an hundred Decretal Epiſtles which he adoreth.

Let the World wonder rather at his shamelesnesse, who relating the occasion of this fable (as he termes it) faynes it to be only a *Lutheran* fiction to couer their incestuous marriages, whereas their owne Cardinall *Æneas Syluius*, almost two hundred yeeres agoe, mentions it, and reports the argument of it; whereas it is yet extant (as *Illyricus*) in the Libraries of *Germany*; whereas *Hedio* found an ancient Copie of it in *Holland*; and our *Iohn Bale*; Archbishop *Parker*, B. *Iewell*, *Io. Foxe*, had a Copie of it, remarkeable for reuerend Antiquitie, in aged Parchment here in *England*; which, I hope to haue the meanes to produce. Whereas, lastly, the very stile importeth age. As well may hee question all the Records of their *Vatican*, all report of Histories, all Histories of Times: He that would doubt whether such an Epistle were written, may as well doubt whether Pope *Zachary* wrote to B. *Boniface* in *Germany* a direction when to eate Ba-

con:

con : may doubt whether *Paul* the fift wrote to his *Engliſh* Catholikes to perſwade them not to ſweare they would be good Subiects ; may doubt whether Spider-catcher corner-creeper *C.E.* Pſeudo-Catholike Prieſt, wrote a ſcurrilous Letter of aboue two quire of Paper, in a twelue-yeers-anſwer to three leaues of *I.H.* It is not more ſure that there is a *Rome*, or that *Gregory* and *Nicholas* ſate there, then that ſuch an Epiſtle was written thither aboue ſeuen hundred yeeres agoe. It was extant of old, before euer thoſe *Lutheran* quarrels were hatched. Let him therefore goe fiſh for Frogs in the Pond of his *Gregory*, whiles hee deriues thence the vaine pleas of improbabilitie. If there were differences in relating the circumſtances of that ſtorie (as, I know none) muſt it needs thereupon bee falſe? Which of their Hiſtories is not lyable to varietie of report ? To begin with the firſt : The ſucceſſion of *Linus*, and *Cletus*, and *Clemens*, is diuerſly

reported; is there no truth in it? To end with the laſt: The Title of *Paul* the Fift to the Chaire of *Peter* in the lawfulneſſe of his Election, is diuerſly reported; hath he therefore no true clayme to his Seate? But who euer placed *Gregories* Pond in *Sicilie?* This is one of the fittens of his *Fitz-Simons.* If other Authours haue mentioned this narration, then all the ſtrength of this Hiſtorie lyeth not on *Huldericke*; If none beſides him, his words vary not; Theſe are but Trickes to out-face Truth.

The Epiſtle, in ſpight of Contradiction, is ſo ancient; and what care wee then for names? Whether it were Saint *Vdalrike*, or *Hulderick*, or *Voluſianus*, we labour not much. Let it bee the taske of idle *Criticks* to diſpute who was *Hecuba's* Mother, and what was her age; No leſſe vain is my Reſuter, that ſpends many waſte words about his Saint *Vdalrick*, in ſhewing the difference of time, betwixt him, and Pope *Nicolas*; The one dying, *Anno* 869. the other

other being borne, 890. and prouing out of his obſcure *Sorboniſt Monchiacenus*, that there were fiue Biſhops of *Auſpurge*, betwixt the times of the one, and the other: whereby a ſimple Reader might eaſily bee deluded, and drawne to thinke, there is nothing but impoſſibilitie and vntruth in our report: whereas there is nothing in all this peremptorie and colourable flouriſh of his, but meere cogging or miſpriſion: For both *Illyricus* apart, and the *Centuriſts*, and *Chemnitius* (all *Germanes* that ſhould bee beſt acquainted with the ſtate of their own) haue long ſince told him, that his Saint *Vdalrick* was not the man, whome they held the Authour of this Epiſtle, but, *Hulderick*, another, not much different in name, but differing in time, aboue ſeuenty yeeres; *Ne nominis æquiuocatio lectorem turbet*, and *leſt the equiuocation of the name* (ſaith CHEMNITIVS) *ſhould trouble the Reader*; *There is another* VDALRICK *of Auguſta, whome*

Chem. hiſt. de Cælibatu.

AVENTINE *writes to haue dyed, Anno* 973. *But this* HVLDERICK, ÆNÆAS SYLVIVS *writes to haue dyed, Anno* 900. *and in the yeere of his age*, 83. Thus hee; from the authoritie of two their famouſeſt Hiſtorians; from whoſe account *Oemphrius* differs not much: But (that my Refuter may hereafter ſaue the labour of ſcanning their diſcordant Computations) whether it were either, or neither of them, it is not worth to vs one haire of his Crown: ſince with our faithfull and learned *Foxe*, we rather from the authoritie of ancient Engliſh Copies, aſcribe it to *Voluſianus*, whoſe ſecond Epiſtle alſo in the ſame ſtile, to the ſame purpoſe, is extant from the ſame Records, not inferiour to the former; What matters it for the name, when it appeares that the Epiſtle it ſelfe is truly ancient, ponderous, reuerend, Theologicall, conuictiue; and ſuch as the beſt *Romanes* heads cannot after ſeuen hundred yeeres ſhape a iuſt anſwere vnto? Euen in ſome

*Act. & Mon. p.*1055.

ſome Canonicall Bookes, though there bee difference in the names of the Pen-men, there is full aſſent to their diuine authoritie; And why is it not ſo in humane? Thus then wee haue eaſily blowne away theſe light bubbles of Diſcourſe, which our Aduerſary hath raiſed out of the Nut-ſhell of his computation; from the Age, Perſon, Writings of his Saint *Vdalrick*; and returne his *impuram neſcio cuius nebulonis Epiſtolam*; with his *ferrei oris*, and *plumbei cordis*, backe whence it came; to the Writer cited by my Aduerſarie, not named: But by better due to the next hand; whereto I am no whit beholding for leauing it vnengliſhed: In that *C. E.* ſpared not mee but himſelfe: who is *neſcio quis*, but he that leapeth into the Preſſe without a name? Who *Nebulo*, rather then he that masketh and marcheth *ſub nebulâ*, hoping to paſſe in the Conflict for a doughtie Knight or Champion *Sconoſciuto*, not daring to lift vp his Beuer? Who writes

impuram Epistolam, but he that hath scribbled a Voluminous Epistle, to cry downe pure and Honourable Marriage for the inhauncing of impure Celibate? not that, *in Thesi*, Celibate is impure, but *in Hypothesi*, theirs, forced and hypocriticall.

Sect. III.

AS for the difference that hee finds in our number of Pope *Nicolas*, whether first, or second, or third, wee may thanke his *Gratian*; whose fashion it is (as likewise *Sigeberts*) to name the Popes without the note of their number; we are sure it was not *Nicolas Nemo* which wrote to *Odo*, Bishop of *Vienna*, reproouing him for giuing leaue to *Alucricus* a Deacon to marrie: thereupon sending his contrarie Decree to the *Germane* Churches; which it seemes, (or the like imposition) gaue occasion to this noble Epistle.

But

But can there bee any Game amongſt our *Engliſh Popiſh Pamphleters*, where the Foxe is not in chaſe? Where is the ſhame of this *Romane* Prieſt, whiles he ſo manifeſtly belies our holy, reuerend, worthy Maſter *Foxe*, whom this *Scoganly* Pen dare ſay playes the Gooſe in the inconſtancie of his Relation of this *Nicolas*, firſt reporting him the firſt, then the ſecond; when it is moſt manifeſt in the during Monuments of that induſtrious, and excellent Authour, that hee ſtill inſiſts vpon *Nicolas* the Second; reiecting by many Arguments, the opinion of them which haue referred it to the firſt? Such truth there is in ſhorne crownes.

Iohn Huſſe was a Gooſe by name, and now *Iohn Foxe* is a Gooſe by reproch; Two ſuch Geeſe are more worth then all the fawning Curres of the *Romane* Capitoll.

And how much more wit then fidelitie is there in my Detector, whiles hee would proue that Pope *Gregorie* had then no Pond; becauſe there

there are now no Ponds at *Rome*? As if *Rome* were now in any thing as it was; as if twelue hundred yeeres had made no alteration; As if the ſtreets of *Troy* were not now *Champaine*; As if his *Lipſius* could now finde *Rome* in *Rome*: As if laſtly that man were vncapable of a large Pond, whoſe Sea is vniuerſall.

Nunc ſeges eſt vbi Troia fuit.

As for the number of childrens heads, I can ſay no more for it then hee can againſt it; this Hiſtorie ſhall be more worth to vs then his denyall; But this I dare ſay, that I know perſons both of credit and honour, that ſaw betwixt fiftie, and threeſcore, caſt vp out of the little Mote of an Abbey where I now liue: Let who liſt caſt vp the proportion.

Vid. quæ ſupra, & l. 1. S. 12. Hiſtor. Radulphi Bourn, &c.

After the refuſall of this worthie Epiſtle, according to his faſhion hee tryes to diſgrace it with vs; telling vs, that therein the Biſhop of *Rome* is ſtiled Supreme Head and Gouernour of the whole Church. If it were thus, ſo much more powerfull is the Teſtimonie againſt them, by how much

much more the witneſſe was theirs. There muſt needes bee much cauſe, when hee that ſo humbly ouer-titles the perſon, reſiſts the Doctrine ſo vehemently. But the truth is, that the Epiſtle ſtiles Pope *Nicolas* no otherwiſe in the ſuperſcription, then *Sanctæ Romanæ Eccleſiæ prouiſorem: Ouer-ſeer of the holy Romane Church.* And in the bodie of the letter, *Summæ ſedis Pontificem*; *Biſhop of the chiefe See; to whome the examination of the common affaires of the Church doth appertaine*; which is farre other, then in the now *Romane* ſenſe, the Supreme Head of the Church. Secondly, hee tels vs that this Epiſtle both grants and allowes a Vow of Continencie; *Nullum excipit niſi profeſſorem continentiæ*; wherein we are no other then friends; we yeeld no leſſe; where there is good euidence of the gift and calling of God. But whiles our *Voluſian* grants the profeſſor of Continency bound, and pleads the Clergie to bee free, how plainly doth hee ſhew vs that there was

He excepts none, but a profeſſor of continence.

was no ſuch Vow, then required of, no ſuch made by the Clergie.

Pag.272. But what needes the man to bee ſo furiouſly angry with the good olde Epiſtler, for ſaying, that the Apoſtles charge (*Let euery one haue his owne Wife*) is generall to all; reaching to the Clergie as well as the Laitie? excepting none but thoſe which haue the gift of Continencie. What Logike, (the want whereof he ſometimes cauſleſly obiecteth to mee) euer taught him that ἑκαστος, *vnuſquiſq;*, was any other then vniuerſall? Or what other ſenſe can bee put vpon the words of the Apoſtle? Could I as truly vpbraid Sir Refuter with reading the Logike Leſſon, as he doth me with the Rhetorike, ſurely I ſhould not now bee put to the paines to teach this Nouice, that ἑκαστος (*vnuſquiſque*) is a terme of collectiue vniuerſalitie, and muſt be extended to all, where kinde is excepted tacitely, *ex natura rei*, as this caſe muſt needes bee acknowledged to bee; fore-prizing none but ſuch

Euery-one.

ſuch as haue the gift of Continency; which Saint *Paul* toucheth vpon in that Chapter.

Iudge then, Reader, whether the Catholike Biſhop that wrote this, or the Miſ-Catholike Maſſe-prieſt that reprooues it, bee more worthie of *Bedleem.*

Sect. IIII.

LAſtly yet, as if in the looſe he would ſhake hands and be friends with him, whome hee had ſo long defied; hee thus cloſes vp: *Then if Prieſts haue this gift, and haue prefixed this courſe to themſelues in the Lord, they ſhall not need to marrie. And this is the caſe of all Clergymen who vow Chaſtitie.* Thus hee. Beleeue him, Readers, if ye can: All the *Romiſh* Clergie, all Votaries haue the gift of Continencie; Witneſſe our fore-ſaid *Voluſianus* in the ſame Period; *Multos eiuſdem conſilij aſſentatores hominibus non Deo pro falsâ ſpecie*

Refut. p. 273.

ſpecie continentiæ placere volentes, grauiora vides committere, patrum ſcilicet vxores ſubagitare, maſculorum ac pecudum amplexus non abhorrere. I will not engliſh it for ſhame. Would God the World did not too well finde ſtill theſe proofes of *Romiſh* Chaſtitie.

Propert. *Nunc etiam Romæ quidlibet audet Amor.*

Refut.274. But as one that thinkes no man can be his friend, except alſo hee bee our enemie; like a true Make-bate, hee will tell vs a Tale in our eare, that ſhall ſet a perpetuall iarre betwixt vs and our *Hulderick*. Iwis, ſayes my Refuter, your *Vdalricke* is not the man you take him for; *For thus hee there writes to the Pope; Wherefore, O reuerend Father, it ſhall be your part to cauſe and ouer-ſee, that whoſoeuer either with hand or mouth hath made a Vow of Continencie (as all Clergie men in holy Orders haue) and afterwards would forſake the ſame, ſhould bee either compelled to keepe his Vow, or elſe by lawfull authoritie*

ritie ſhould be depoſed from his Order. So he. But we are not ſo light of beliefe to loſe a friēdthus eaſily. Know then, Reader, that the * Parentheſis (which is the harſheſt piece of this clauſe) is foyſted into the Text, and forged by this Cauiller; the quite contrarie whereof is affirmed in the former Period of our *Vldaricke*, where thus hee writes: *Non parùm quippe, &c. From this holy diſcretion thou haſt not a little ſwerued, when as thou wouldſt haue thoſe Clergie-men, whom thou oughteſt only to aduiſe to Abſtinence from Marriage, compelled vnto it by a certaine imperious violence; For is not this iuſtly in the iudgement of all wiſe men to be accounted violence, when as againſt the Euangelicall Inſtitution, and the charge of the Holy Ghoſt, any man is conſtrayned to the execution of priuate Decrees? The Lord in the old Law appointed Marriage to his Prieſt which hee is neuer read afterwards to haue forbidden*; So he. Let my Refuter then reconcile his falſe Paren-the-

* (As all Clergie men in holy Orders haue.)

theſis, with the true Text, (which hee can neuer doe, ſince it directly croſſeth the whole ſcope of *Huldericks* Epiſtle) and then hee ſhall ſee vs eaſily reconcile *Huldericks* propoſition with ours.

But, not ſo long to delay my Readers ſatisfaction; the Truth is; The Authour pleades for an indifferent immunitie of Clergie men from the neceſſitie of this Vow, elſe the Epiſtle were contradictorie to it ſelfe: for if hee ſuppoſe that all the Clergie had vowed, and all that had vowed ſhould bee compelled to keepe their Vow, how could he plead that the Clergie ſhould not be compelled to Continence? The drift of *Vldericke* or *Voluſian*, then, is, that it may be equally lawfull, equally free for Prieſts either to vow, or not to vow Continencie; which granted, if any one hauing libertie not to haue vowed, or obſerued it, ſhall notwithſtanding *prefixe this courſe to himſelfe in the Lord*, out of a long-ſettled experience and aſſurance

Præfixit hoc ſibi in Domino, ibid.

rance of this calling and gift of God, and now, when hee hath thus inga-ged himſelfe to the expectation of the Church, *voluerit apoſtare, ſhall be froward wantonly to abandon this Vow*, willingly neglecting all good meanes for the continued obſeruation thereof, ſuch a one ſhall bee lyable either to compulſion, or depoſition; As now, if any one of ours ſhould in the midſt of freedome bind himſelfe by a voluntary Vow, it were pittie and ſhame that hee ſhould play faſt and looſe at pleaſure with impunitie.

What Wooll then is here worthy of this cric? Or wherein hath our Authour offended vs? whiles wee neither make this Vow, nor can therefore euer breake it, nor euer allowed the breakers of ſo made Vowes, guiltleſſe?

One quarrell yet, hee cannot remit to Maſter *Foxe*, and me; that for this fore-named *Hulderick*, wee cite *Æneas Syluius* in his *Germania*; a Booke that neuer was. *Refut. 276.*

This great *helluo librorum* hath wearied all Libraries; and consulted with his *Tritemius* & *Possevine*; neither of them mention any such work of *Æneas Syluius*; whereas, if hee had but taken the Booke next the doore, GESNERS *Bibliotheca*, he had found (if at least hee could haue seene the Wood for Trees) *Syluius* his *Germania*; which (for failing) he might haue heard of in a double Edition; The one larger, the other more contracted. The first, *Gesner* expresses thus; *Extat eiusdem Germania, quâ continentur grauamina nationis Germanicæ, & confutatio eorundem, cum replicâ. The latter is*, ÆNEÆ SYLVII GERMANIA *excerpta, &c. The* GERMANIA *of* ÆNÆAS SYLVIVS *gathered out of that Booke, wherein the grieuances of the Germane Nation obiected to the See of Rome, by* MARTINE MERE *a Lawyer of Mentz, are refelled.*

There is extant the same Authors Germania, *wherein are contayned the grieuances of the German-nation, and a confutation of the same with a reply.*

See now, Reader, whether my Refuter can blush. In the one of these,

theſe, which (after denyall) he confeſſeth to haue ſeene, hee findes ſomewhat that likes him not. *Syluius* ſpeaking of *Auſpurge*, *Sanctus* VDALRICVS *huic præſidet* (ſaith hee) *qui Papam arguit de Concubinis*: VDALRICK *is the Saint of that Citie, who reproued the Pope concerning Concubines.* The bone lyes before him, let him picke out the marrow as he can; which becauſe he finds hard to breake, hee caſts it from him in a chafe, and tels vs for the laſt refuge; *He hath ſeene a printed Copie, and two manuſcripts without theſe words. In verbo Sacerdotis.* And ſo iuſt haue wee found him of his word, all this while, that hee were hard-hearted that would not beleeue him.

In ſua Germ. Illyr. Catal. Teſt. lib. 19. Æneas.

SECT. V.

Refut. 280.

BVt still I am taken tardie in my Time, or rather doe ouer-take. I reckon this libertie to haue continued in *Germanie* after *Hulderick*, for some 200. yeeres; *Whereas, betwixt S.* VDALRICK *and* GREGORY *the Seuenth, were but* 112. *yeeres.*

But still his Saint deceiues him, and (if I should haue erred) his own Chronologers should haue deceiued mee. For his *Onuphrius* in his Ecclesiasticall Chronicle, makes our *Hulderick* Bishop of *Ausburge* in the beginning of Pope *Nicholas*, *Ann.* 859. And his *Sigebert*, and other Chroniclers call *Gregorie* the Seuenth his opposition to Priests marriage, vpon the yeere 1074. Where now is my error? Where is my ouerreaching? Count it, Reader, and see whether I cannot make my word good, and giue him fifteene yeeres in to the bargaine: and now iudge whether of vs may say, *Non sat commode*

modò diuisa sunt temporibus tibi, Dane, hæc; and whether of vs it is, from whom nothing commeth, sauouring of any learning or Truth: & if thou thinkst it fit, blush for him.

The like (I feare) willing error vpon the same ground is the mis-calculation of the Times of *Leo* the Ninth, and *Nicholas* the Second, betwixt whose times, and *Vdalrick*, he makes but fifty yeeres; abating one other half of the hundred, to expose me to the laughter of his credulous Clients, which may now say, Loe the man which in a reckoning of 200. yeeres did out-lash but 150. When-as both their *Sigebert*, and *Hermannus Contractus*, (and who not?) make *Leo* the Ninth, Pope. *An.* 1049. and *Nicholas* the Second, some ten yeeres after him; The very elder whereof, if we reckon to *Hulderick*, *An.* 859. will be in no lesse then 190. yeeres distance. The man wanted eyther counters, or wit, or honestie; Truth I am sure he wants. *Refut. p.* 28.

Sect. VI.

Refut. p. 283. ANtichriſt, which was conceiued in the Primitiue times, ſaw the light in *Boniface* the Third, and was growne to his ſtature and ἄκμη in *Gregorie* the Seuenth. So as I might well ſay, that the bodie of Antichriſtianiſme, together with the prohibition of marriage, began to be complete in that *Hildebrand*. The times accord better then our Papiſts would haue them. After a thouſand yeeres *Satan* was looſed; at that very time did this HILDEBRAND (otherwiſe *Gregorie*) *by the inſtigation of the Deuil (as himſelfe confeſſed at his death) (witneſſe Cardinall* BENNO, *and* SIGEBERT) *trouble the Church*: belike with the violent obtruſion of this doctrine of Deuils (prohibition of marriage) and inſolent detruſion of imperiall authoritie. It is then but a Sardonian laughter that my Refuter takes vp at our complete

plete Antichriſt; whoſe ſupparaſitation may one day coſt him teares and gnaſhing.

But (good God!) what Saints hath the Romane Church? *Hildebrand* is one of their Calender; The Legend of whoſe Holineſſe ſhall anon make any man ſaue *C. E.* aſhamed.

Since it will be no better; *Perge mentiri*; I am now charged with a fayre contradiction, whiles I am accuſed to ſay, *That the libertie of Prieſts marriages was vniuerſall for a thouſand yeeres, and yet had before granted, that in* STEVEN *the Second his time (which was two hundred and fortie yeeres before) the Weſterne Clergie was reſtrayned.* In all which he perſwades his friends that I would fayne lye groſſely, if my memorie would let mee. Reader, doe but reuiew my words. Theſe they are: *After him* (that is, *Hulderick*) *ſo ſtrongly did he plead and ſo happily, that for two hundred yeeres more, this freedome ſtill bleſſed* *Refut. p. 284.*

those parts. I speake of *Germanie*, he of *Italie*; I speake of those parts, hee of all. Is not this a Logicall and faithfull refutation? Yet more, this bold and false hand dares write, that *Leo* the Ninth, and *Nicholas* the Second, *neuer meddled with the prohibition of these marriages; Onely the one made a Decree against Harlots, the other against Concubines: neyther of which (hee hopes) wee will apply to our selues.* Wee are so vsed to these impudent assertions, that now we cease to wonder at them. Let him tell mee what was that Epistle which *Leo* the Ninth wrote to *Peter* the Hermite? Whose very title is *Incontinentiam Clericorum detestatur, & puniendam describit.* The Epistle is bitter, like my Libellers. And least he should say we guiltily take to our selues the imputation of Incontinency, it is bent against *quadrimodam carnalis contagionis pollutionem, a foure fold pollution of Clergie-men; Whereof one he will not sure deny to be marriage.*

Refut. p. 285.

He detests the incontinencie of Clerkes, and writes to haue it punished. Append. Epist. Leon. 9. Binius.

Let

Let him tell mee what was done vnder *Leo* in the Councel of *Mentz*, (about the yeere 1049.) of which, *Adam Bremenſis* (who was there preſent) writes, *Simoniaca hæreſis & nefanda Sacerdotum coniugia holographa Synodi manu perpetuò damnata eſt*, That is, [a] *The hereſie of Symonie, and the wicked marriages of Prieſts, by the conſent of the Synod was condemned.* Is this nothing done by his *Leo*; the *Leo rugiens* of that time?

a *Adam. Brem. l. 3. c. 31 Bin. not. in Synod. Mogunt.*

As for his *Nicholas* the Second; Good man, he did nothing, neyther; Onely hee ſtayned women as honeſt as himſelfe, with the name of Concubines, and men more holy then himſelfe, with the name of Nicolaitans, (whom hee muſt needes loue for the names ſake) and an eſtate of life, as holy as his owne, with the name of *Filthie copulation.* Let his Popes ſhamefull Decrees, and his ſhameleſſe lyes, goe both together for company whence they came.

Refut. p. 286.

SECT.

SECT. VII.

Refut.p.287.

YEt ſtill the further wee goe, the worſe. My Refuter ſurpaſſes himſelfe in the prizes that he playes for his Pope *Gregory* the ſeuenth, who firſt (he ſaith) did not ruine this libertie of Marriages: Let *Vincentius*, and *Radulphus de Diceto* and *Sigibert* ſpeake for vs both; [b] *Vxoratos Sacerdotes à diuino, &c. He remoued married Prieſts from their function, and forbad the people to heare their Maſſes; a new example, and as many thought, inconſiderately preiudiciall, againſt the iudgement of the holy Fathers, &c.* But he fully preuailed not (ſaith my Refuter.) What thanke is that to him? hee did his beſt, and kindled thoſe coles that could neuer yet bee quenched. Hee led the way to his *Vrban* the ſecond, and *Paſchall* the ſecond. They followed him, and preuailed; The broiles were his, if not the victorie. *Gratum opus ſcortatoribus*

b *Chron. Sigebert. Aun.* 1074. *Polydor. Virg. Exemplo poſt homines natos importuniſſimo. Ex qua re tam graue oritur ſcandalum, vt nullius hæreſis tempore ſancta Eccleſia grauiore ſchiſmate ſciſſa ſit, Sigeb. ibid.*

tatoribus (ſaith *Auentine.*) *Auentine* (ſaith my Refuter) *a late Goſſelling brother.* For vs, we are glad of the fraternitie of ſo worthy an Authour, whom *Beatus Rhenanus* gratulates to his *Germany*, and calls [c] *Eruditiſsimum Auentinum*, and [d] *Variarum cognitione diſciplinarum præſtantem*; and *Eraſmus*, [e] *Hominem ſtudio indefatigabili, ac reconditæ lectionis.* Laſtly, whom his iuſt Epitaph ſtiles, [f] *Rerum antiquarum indagatorem ſagaciſsimum:* But the truth is; no man by his Hiſtorie can tell his Religion: The Canons of *Auguſta* praiſe him for the light he giues to the inſtitutions of their Monaſteries; And when hee ſpeaks of the Shrines of *Berg*, *Valentia*, and *Halle*, I am ſure hee mentions them with too Popiſh deuotion; and when of *Io. Huſſe* and *Ierome* of *Prage*, hee taxes them with *crimen irreligioſitatis*; Yet this man (borne *Anno* 1466.) when hee but ſpeaks a famous truth of *Hildebrand*, and the *German* Clergie, hee is become a *late*

Refut. p. 288.

c Moſt learned *Auentine.*
d Excelling in the knowledge of all variety of learning.
e A man of vnwearied paynes, and deep reading.
f A moſt diligent and accurate ſearcher of antiquities.

late Gospelling brother. Still let vs haue Brethren that care more for their honesty, then their faction.

Refut. p. 289. Neither yet (to giue the Deuill his due) do we thinke so ill of those enemies of married chastitie, that they did purposely enact Lawes of vnmarried loosenesse; but that all abominable filthinesse did follow vpon the restraint of lawfull remedies, who sees not? g *Sigibert* himselfe (their owne Monke) freely acknowledges it. *John Haywood* our old Epigrammatist told Queene *Mary*, Her Clergie was sawcy; if they had not Wiues, they would haue Lemans. Where there is not the gift of holy Continency, how could it bee otherwise? Where the water is dammed vp, and yet the streame runs full, how can it choose but rise ouer the banks? There is puritie therefore out of Wedlocke, but not out of Continence. And what needed my Detector to trauel so farre as *England* for an example of incontinency in a King *Henrie*,

g *Pono continentiam paucis tenentibus, aliquibus eam modò causa quæstus ac iactantiæ simulantibus, multis incontinentiam periurio aut multiplicium adulterio cumulantibus, &c. Sigeb. An.* 1074.

Refut. p. 291.

or

or any wife of his, whether falſely or truly obiected, when hee might haue looked neerer the centre of their Church, and haue found his owne Pope *Iohn* (in the very time now queſtioned for this prohibition) [h] killed by the Deuill in the act of adulterie with another mans wife? This end of the Wallet hangs behind him.

h *Io. autem Papa ſe cum vxore cuiuſdam oblectans, à Diabolo in tempore percutitur, Sigeb. An. 963.*

SECT. VIII.

HIldebrand (as I learned of *Auentine*) is as much as *Titio Amoris*. But how little hee differed in name or nature from *Hellebrand*, *Titio infernalis* (as *Chemnitius* calls him) his Hiſtorie ſhewes too well. And is it poſſible that any man ſhould riſe vp after ſo many hundred yeeres, to Canonize Saint *Hildebrand*, euen in that for which he condemned himſelfe? My Reader muſt know the man a little from the witneſſe of his owne Conclaue,

The brand of Loue.

Brand of Hell.

Refut. p. 293.

claue, his Cardinall *Benno*, Archprieſt of the *Roman* Church, then liuing: Others beſides, tell of his beginnings in wicked Necromancy, and murderous vnderminings, and tyrannicall ſwaying of the Keyes, ere he had them: *Benno* tells how he got them, how he vſed them gotten: Hee got them by fraud, mony, violence; vſed them with tyrannie. There was a knot, and a ſucceſſion of Necromancers in thole dayes. *Gerbertus*, which was *Syluęſter* the ſecond, was the Maſter of the ſchole: His chiefe Scholiers in the blacke Arte, were *Theophylactus* (afterwards changed into Pope *Benedict*) and *Laurentius*, and *Gratianus*. Theſe were the Tutors of *Hildebrands* yonger times, of whom hee learned both Magike and Policy. It is a world to ſee what worke theſe Magicians made (like the ill ſpirits they rayſed) in Church and Common-wealth; oppoſing Emperors, ſetting vp what Popes they pleaſed, poyſoning whom they diſliked: At laſt,

last, it came to *Hildebrands* turne to take the Chaire: [i] *To which purpose he separated first the Bishops from the Cardinals auerse from him: when he had done, he compelled them by terror and force to sweare vnto his part; which done, hee was elected in spight of the Canons, only by Lay persons, by Souldiers; he expelled the Cardinals, rashly excommunicated the Emperor, of his owne head, without any Canonicall accusation, without subscription of any Cardinall; hyred a bloudy Villaine to murder the Emperour; consulted with the Oracle of his breaden God, which, because it answered not, hee cast it into the fire; hee exercised most horrible cruelties vpon many, hanging vp men at his pleasure vnconuicted*; in a word, *quantis hæresibus mundum corruperit, &c?* saith *Benno*, in his conclusion, *His hereſies, his periuries, can scarce be described by many Pens*; Clamat tamen altiùs, &c. *But the Christian bloud shed by his instigation and command* (saith he) *cryes yet lowder to God, yea, the bloud*

[i] *Benno Cardin. vita Hildebr.*

bloud of the Church, which the sword of his tongue in a miserable prodition hath shed, cryes out against him; for which things, the Church did most iustly depart from all communion with him. Thus *Benno*; who yet (to make amends) [k] tells vs, that *Hildebrand* vpon his death-bed repented of these lewd courses, and sent to the Emperor and the Church to cry them mercy: confessing (as *Sigibert* reports) that he had by the suasion of the Deuill raysed these wicked tumults.

Yet this is the man whom *Bellarmine* will iustifie by seuen and twentie Authors, and *C. E.* can adde two more to the heape; yea, in those very things for which hee condemned himselfe.

Reader, if one of his euill spirits should haue stept into *Peters* chaire, doe yee thinke hee could haue wanted Proctors? But how good an account we were like to haue of seuen and twentie Authours (if it would require the cost to examine them) ap-

k So our *Rogerus Cestrens. l. 2. Papa Hildebrandus laborans in extremis, vocauit ad se Cardinalem quem plus dilexerat, & confessus est se suscitasse odium & schisma inter Imperatorem, & alios Christianos, vnde dissoluit vincula bannorum & obijt.* *Refut. p. 295. vsq; ad 306.*

appeares, in that [1] *Lambertus Schafnaburgenſis* (which is cited for the man that magnifies the miracles of this *Gregory*) ſayes not one ſuch word of him; but ſpeaks indeed the like of one *Anno* Archbiſhop of *Coleine*, who liued and dyed in the time of *Gregory*: As for *Gregories* miracles, *Benno* the Cardinall tells vs what they were; that hee rayſed Deuils familiarly, that hee ſhaked ſparks of fire out of his ſleeue by his magike. A tricke that well beſeemed an *Hellebrand*, who ſet all the world on fire by his wicked impetuoſitie. Wee will not enuy *Rome* this Saint, let them inioy him, let them celebrate him, and cry downe *Henry* the Emperour, and all that oppoſed him. Still may ſuch as theſe bè the Tutelar gods of that holy Citie; For vs, it is comfort enough to vs, that our marriages had ſuch a perſecutor.

1 *Lamb. Schafnab. Hiſt. rerum German.*

That the Churches did hereupon ring of him for Antichriſt, (*Auentine* is my author: *Pro concione*, *Refut. p. 306. vſq; ad 309.*

ne, &c. *In their ſermons* (ſaith he) *they did curſe* HILDEBRAND, *they cryed out on him as a man tranſported with hatred and ambition*, Antichriſtum eſſe prædicant, *They declared him to be Antichriſt*; *They ſaid that vnder the colourable title of Chriſt he did the ſeruice of Antichriſt*, *That hee ſits in Babylon in the Temple of God, and is aduanced aboue all that is called God.* So he. And little better is that which his [m] *Schafnaburgenſis* (ſo much extolled by C. E.) recordeth: *Aduerſus hoc decretum infremuit tota factio Clericorum, &c. Againſt this Decree* (ſaith he) *all the whole faction of Clergy men fretted and mutined*; *accuſing him as an Heretike, and a man of peruerſe opinion, who forgetting the Word of Chriſt, which ſaid*, All men cannot receiue this, *did by a violent exaction compell men to liue in the faſhion of Angels.*

Antichriſti negotium agitat.

m *Iamb. Schafnaburg. l. de Rebus German.*

To which if I ſhould adde the ſentence of the Synod of *Wormes*, and that of *Brixia*, my Reader would eaſily ſee, that it is not the ap-

applauſe of ſome deuoted Pen, that can free him from theſe foule imputations of deſerued infamie.

That vntruth then cleered, another belike hangs vpon the ſcore; My Refuter charges mee with falſehood, in ſaying, *That* GREGORY *the ſeuenth was depoſed by the French and German Biſhops. Only the Germans* (hee ſaith) *were Actors in that Tragedie.* But if not at *Worms*, yet let him tell mee what was done at *Brixia*, and by whom: *Quumobrem Italiæ, Germaniæ, Galliæ Pontifices, &c. Wherefore* (ſaith AVENTINVS) *the Biſhops of Italy, Germany, and France, the ſeuenth of the Kalends of Iuly, met at Brixia in Bauaria, and ſentenced* HILDEBRAND *to haue ſpoken and done againſt Chriſtian pietie, &c. and condemned him of hereſie, impietie, ſacriledge, &c.* And that my Refuter may find himſelfe anſwered at once to the laſt of his Cauils, wherein *hee pleads that this depoſition was not ſo much as pretended for the inhibition of theſe*

Refut. p. 307.

Ref. p. 310, 311.

marriages, but for other causes, let him see the Copie of the iudgement passed against him in the said Councell; wherein, after the accusation of his Simoniacall *climing into the Chaire* (the vice which he pretended most to persecute in others) *his forceable possession, his heresie, his machinations against the Emperour, his peruerting of the Lawes both of God and Men, his false doctrines, sacriledges, periuries, lyes, murders, by him suborned and commended, his tyrannie, his setting of discord betwixt Brethren, Friends, Cousins*; It followes, Inter coniuges diuortia facit; suauis homo sacerdotes qui vxores habent legitimos sacrificos esse pernegat; interim tamen scortatores, adulteros, incestuosos aris admouet, &c. *He causes diuorces betwixt Man and Wife; The fine man denyes those Priests, which haue lawfull wiues, to be Priests at all; in the meane time he admits to the Altar whore-mongers, adulterers, incestuous persons, &c.* Nos ergo. *We therefore by the authoriti:*

The vertues of C. E's. Saint.

ritie of Almightie God, pronounce him deposed from his Popedome. Thus *Auentine* specifies the Decree; which alone without Commentarie, without inforcement, answeres all the friuolous exceptions of my wordy Aduersarie. So as now, to returne his Epilogue, hee hath sent backe my ten pretended lyes, with the vnreasonable and inuerted vsurie of well-neere an hundred. *Pauperis est numerare.* *Refut. p. 316.*

Sect. IX.

FRom forraine parts, I returne at last to our owne; so I feare hath *C. E.* done long since; lurking somewhere in *England* for no good. These Fugitiues loue not home more, then their home hath cause to hate them. His Cauils of the wondrous contradiction betwixt my Margin and my Text, are too childish to bee honored with an answere. My Text was; *The bicke-* *Refut. p. 317.*

rings of our English Clergie with their DVNSTANS, *about this time, are memorable*. My Margin cites *Henry* of *Huntingdon*, affirming *Anſelme* to bee the firſt that forbad marriage: Betwixt theſe two, ſaith my Refuter, was an hundred yeeres difference. I grant it: But (had my words beene thus) if my Detector were not diſpoſed to ſeeke a knot in a Ruſh, hee had eaſily noted that in a generall ſurvay of all Ages, the phraſe (*About that time*) admits much latitude; and will eaſily ſtretch without any ſtrayne to one whole Centurie of yeeres. Had the Quotation beene as he pleadeth, this anſwere were ſufficient. But my words need no ſuch reconciliation; I ſtand to the cenſure, and diſclaime the mercy of any Reader: For that citation of *Anſelme* hath plaine reference to the following words; *Our Hiſtories teſtifie how late, how repiningly our Clergie ſtooped vnder this yoke*: it is for this that my Margin points to *Henry Huntingdon*, and *Fabian*,

Fabian, reporting *Anſelme* the firſt man that prohibited theſe marriages. What contradiction now can his acuteneſſe detect in theſe two? The *Engliſh* Clergie had bickerings with their *Dunſtans*; and ſtooped late and repiningly to this yoke vnder *Anſelme*. See, Reader, and admire the equal Truth and Logique of a Catholique Prieſt, and iudge how well hee beſtoweth his Pages.

Sect. X.

IT is true, *Dunſtan* was the man who firſt with his other * two Couſins and Partners in Canonization, oppoſed any appendance of the married Clergie, He wrought it with good K. *Edgar*, by dreames, and viſions, and miracles. He, who when the Deuill came to tempt him to luſt, [a] caught him by the Noſe with an hot paire of Tongs, and made him rore out for mercy, ſuppoſed that euery Clergie man had

Reſut. p. 318.

* *Oſwald* and *Ethelwold.*

a *Gul. Malmesb. It. Legend. &c.*

the ſame Irons in the fire; and therefore blew the Coles to that good King, of the diſlike of theſe Clericall marriages; and with the ſame breath inkindled the zeale of Monkerie. The Church wherein I am now intereſſed, and wherein I doe (by the prouidence of God, and the bounty of my gracious Maſter) ſucceede their Saint *Oſwalds* Priors, yeelds me ſufficient records hereof; which becauſe they are both worthy of publike light, and giue no ſmal light to the buſineſſe in hand, I haue thought good here to inſert.

* *Nomina Fundatorum Eccleſiæ Wigornienſis, Tempore Ethelredi Regis, &c.——conſtituta eſt ſedes Epiſcopalis Wigorn: Boſel Epiſcopus primus———Septimus decimus, Sanctus Oſwaldus, tempore cuius Edgarus Rex dedit———Mediante verò Beato Oſwaldo, à Clericis in Monachos tranſlata eſt ſedes Pontificalis honoris.*

Then followes the Charter of King

* The names of the Founders of the Church of *Worceſter*. In the time of King *Ethelred* was *Worceſter* made an Epiſcopall See; *Boſel* was the firſt biſhop. The 17. was Saint *Oſwald*; in whoſe time King *Edgar* gaue, &c. And by the mediation of Saint *Oſwald* was this Cathedrall Church tranſlated from married Clerks vnto Monks.

King *Edgar* founding the Monkes with this Title, *Carta Regis* EADGARI, *de* OSWALDESLAW.

ALTITONANTIS *Dei largiſluâ Clementiâ, qui eſt Rex Regum & Dominus Dominantium. Ego* EADGARVS *Anglorum Baſileus omnium Regum Inſularum Oceani quæ Britanniam circumiacent, cunctarumq; Nationum quæ infra eam includuntur, Imperator & Dominus, gratias ago ipſi Deo Omnipotenti Regi meo, qui meum Imperium ſic ampliauit, & exaltauit ſuper regnum Patrum meorum.*

Quapropter & ego Chriſti gloriam & laudem in regno meo exaltare, & eius ſeruitium amplificare deuotus diſpoſui, & per meos fideles fautores DVNSTANVM *videlicet, Archiepiſcopum, &* ATHELWOLDVM, *ac* OSWALDVM *Epiſcopos, quos mihi Patres ſpirituales, & conſiliarios elegi, magna ex parte ſecundum quod diſpoſui perfeci.*

Et ipſis ſupradictis meis cooperatoribus

ribus strenuè annitentibus, iam XL. *&* VII. *Monasteria cum Monachis & Sanctimonialibus constitui; & si Christus vitam mihi tam diu concesserit, vsq; ad quinquagesimum remissionis numerum meæ deuotæ Deo munificentiæ oblationem protendere decreui. Vnde nunc in præsenti Monasterium, quod prædictus reuerendus Episcopus* OSWALDVS *in sede Episcopali Wereceastre, in honorem Sanctæ Dei genitricis* MARIÆ *amplificauit, & eliminatis Clericorum nenijs, & spurcis lasciuijs; religiosis Dei seruis Monachis, meo consensu & fauore suffultus locauit, Ego ipsis Monasticæ religionis viris Regali authoritate confirmo, & consilio, & astipulatione Principum & Optimatum meorum corroboro, & consigno, ita vt iam amplius non sit fas, neq; ius Clericis reclamandi quicquam inde, quippe qui magis elegerunt cum sui ordinis periculo, & Ecclesiastici beneficij dispendi suis vxoribus adhærere, quàm Deo castè & canonicè seruire. Et ideo cuncta quæ illi de Ecclesia possederant, cum ipsâ*

ipsâ Ecclesiâ, siue Ecclesiastica, siue Secularia, tam mobilia, quàm immobilia, ipsis Dei seruis Monachis ab hac die perpetualiter Regiæ munificentiæ iure deinceps possidenda trado, & consigno, ita firmiter, vt nulli Principum, nec etiam vlli Episcopo succedenti fas sit, aut licitum quicquam inde subtrahere, aut peruadere, aut ab eorum potestate surripere, & in Clericorum ius iterum traducere, quamdiu fides Christiana in Anglià perduraucrit. Sed & dimidium Centuriatum, &c.

In the end dated thus, *Facta sunt hæc Anno Dominicæ Natiuitatis*, D.CCCC.LXIIII. *Indictione* VIII. *Regni* EADGARI *Anglorum Regis*, 6. *in Regia vrbe quæ ab incolis Glouceastre nominatur in Natale Domini.* In Englisth thus.

BY the bountifull mercie of Almightie GOD, which is King of Kings, and Lord of Lords, I *Edgar* King of *England*; and of all the Kings of the Ilands of

of the Ocean lying about *Britanie*, and of all the Nations that are included within it, Emperour and Lord; doe giue thankes to Almightie God my King, which hath inlarged my Empire, and exalted it aboue the Kingdome of my Fathers.——

Wherefore I also hauing deuoted my selfe to exalt the glorie & prayse of Christ in my Kingdome, and to inlarge his Seruice, haue intended; and by my faithfull Well-willers, *Dunstan* Archbishop, *Athelwold*, and *Oswald* Bishops, (whom I haue chosen for my spirituall Fathers, and Counsellours) I haue for the greatest part alreadie performed what I intended, &c.——

And by the diligent indeuours of my fore-said Helpers, I haue now constituted and made seuen and fortie MONASTERIES with Monkes and Nunnes; and if Christ shall giue me to liue so long, I haue decreed to draw forth the Oblation of this my deuout Munificence vnto God, to the full number

number of fiftie, which is the number of my remiſſion. * Wherevpon, now for the preſent, I doe by my Royall Authoritie confirme to perſons of Monaſtical Religion, and by the conſent and aſtipulation of my Princes and Peeres, doe eſtabliſh and conſigne to them, that Monaſterie which the fore-ſaid reuerend Biſhop OSWALD (to the honour of the Bleſſed Mother of GOD) hath amplified in the Epiſcopall See of *Wereceaſtre*, and expelling the wanton and filthy laſciuiouſneſſe of Clerkes, hath, by my conſent and fauour, beſtowed it vpon the religious Seruants of God, the Monkes; (ſo as from henceforth it ſhall not bee lawfull for the ſaid Clerks, to challenge any thing therin, as thoſe which haue rather choſen (with the danger of their Order, and the loſſe of their Eccleſiaſticall * Benefice) to ſticke vnto their Wiues, then chaſtly and canonically to ſerue God. And therefore all that euer they poſſeſſed of the ſaid Church,

* So as it appeares, this number was ſet to King *Eidger* by *Dunſtan* for his penance.

* That is, their Prebend.

Church, whether Eccleſiaſticall or Secular, moueable or vnmoueable, together with the Church it ſelfe, I doe from this day forward for euer, giue and conſigne to the ſaid Monkes, to be poſſeſſed of them in the right of my Royall Munificence; ſo firmely, that it ſhall not be lawfull for any Prince or any Biſhop ſucceeding to ſubtract ought from them, or to withdraw any of the Premiſſes from their power, and to deliuer it backe againe to the right and poſſeſſion of Clerkes, ſo long as the Chriſtian Faith ſhall remaine in *England*, &c.——

Facta ſunt hæc, &c. Theſe things were done in the yeere of Chriſts Natiuity, D.CCCC.LXIIII. Indiction VIII. In the ſixt yeere of the Raigne of *Edgar* King of *England*; in the Royall Citie which by the Inhabitants is named *Glouceaſtre*; in the Feaſt of the Natiuitie of our Lord, &c.——

That *Dunſtan* did this, none euer doubted; but withall it is conſiderable,

ble, who himſelfe was; an Abbot; and therefore partiall to the Cloyſters; and who put him into this Commiſſion; Pope *Iohn* the thirteenth: a Monſter of men, yea, of Popes; one, who (as was articled againſt him in a generall Councell) had committed inceſt with two of his owne Siſters, who called to the Deuill for his helpe at dice, who defloured Virgins, who lay with *Stephana* his Fathers Concubine; who dranke to the Deuill, beſides many other horrible criminations; A man fit to ſet a Saint on worke againſt lawfull Marriages. And thirdly, what the ſtate of the Times were; wherein libertie was degenerate into ſtrange licentiouſneſſe; Euen change of Wiues (if wee may beleeue Hiſtories) was then no wonder; For the correcting whereof, the Reformers (according to the Philoſophers aduice) laboured towards the other extreme; as thoſe which to ſtraighten a ſticke, bow it as much the contrarie way: And laſtly, how

how farre this act and indeuour extended: For *Dunſtan* ſought not to thruſt marryed men out of the Clergie, but to thruſt * marryed Clergie men out of Cathedrall Churches, which required a quotidian attendance, which is euident both by the ſentence of *Dunſtan (Aut Canonicè viuendum, aut ab Eccleſia excundum)* either that they muſt liue Canonically, or get out of the Church; that is, *ex Eccleſijs maioribus*, as Hiſtorians relate it; And by the ſentence of the Rood for DVNSTAN; *Mutaretis non benè*; How much difference there was in theſe two, appeares in the Decree of Biſhop *Lanfranc*, *Anſelme's* Predeceſſour; which tolerating marryed Seculars, driues directly againſt marryed Canons. Little needed my Refuter then (but that hee muſt haue ſomething to ſay) to fall vpon our right Reuerend and Learned Biſhop of *Hereford* (whoſe worthy labours haue iuſtly indeared him to all Poſteritie) for that true compariſon he makes betwixt theſe three

* *Expulit malos Præsbyteros, introduxit peiores Monachos, Polyd.*

From the greater Churches.

Refut. p. 321.

three Saints of theirs, and *Anſelme*: They by action, hee by Synodicall Decree perſecuted the Clergy; They bent their indeuours againſt Cathedrall Clerkes, hee againſt Prieſts; Their proiect was particular, his vniuerſall.

That a peremptore ſentence paſſed generally againſt the Marriage of Eccleſiaſtikes in a publike Synod vnder *Dunſtan*, hee referres vs to *Binius*, which at randome talkes of *Concilium Anglicanum*; without all particulars of place, or perſons; and referres vs to *Surius*; as if hee had bidden vs aske his Fellow if he lye: Why did hee not ſend vs to Father *Parſons*, or his *Gabriel Gifford*? Sure, it was in ſome obſcure hole of the *Peake*, or ſome blinde Dormitorie of a Couent; neyther can wee ſay of it with the Apoſtle, Theſe things were not done in a Corner; The Canons, whereto the fore-alleaged Charter, and the ſentence of *Dunſtan* haue reference, were no other then *Romiſh*; which theſe Monkiſh *Refut. p. 319.*

Prelates had perſwaded King *Edgar* to receiue, and in part to vrge vpon his marryed Prebendaries. The ſucceſſe of his Synode at READING, or VINCHESTER he knowes well enough: And is he aſhamed of the miraculous ſentence of his Holy-Rood (which *Iornalenſis* reports) who there openly ſpake for the Monkes againſt the Clergie? *Abſit vt hoc fiat*; that he paſſes ouer to that of *Calne*, where the falling of an ouer-charged floore, cruſhed the Marriage of Clergie men. Idle Monkes, who for their owne turne ſet ſuch a Superſtitious gloſſe vpon that accident, which (as * *Henrie Huntingdon* more probably interpretes it) was *Signum excelſi Dei, quòd proditione & interfectione Regis ſui ab amore Dei caſuri eſſent, & à diuerſis gentibus digna contritione conterendi: A ſigne from the high God, that by their Treaſon and Murder of their King* (who was ſlaine the yeere after) *they ſhould fall from the fauour of God, and be*

Refut. 321.

* *H. Hunt. l.* 5.

be worthily cruſhed by other Nations. Thus he. Such was the euent; For the conſtruction of it, the Reader may chuſe, whether he will beleeue an Archdeacon of *Huntingdon*, or a Monke of *Malmesbury*. Ywis theſe rotten ioyſts are foundation enough whereon to build the prohibition of our marriages. *Gul. Malmeſ.*

Sect. XI.

VNder theſe late Romiſh Saints, *Dunſtan* and *Anſelme*, I might ſafely ſay our Engliſh Clergie found the firſt machinations againſt their marriage, and at laſt ſtooped perforce to this yoke of conſtrayned continencie. *Neyther doth my wit, or my Logique fayle mee in this collection. If theſe were the men that made the firſt oppoſition to the marriage of Clergiemen in England, then it formerly obtayned here, without contradiction.* The bare word of my Refuter, is a hote ſhot to batter this neceſſary il- *Reſut. p. 332.*

lation; and to assure the Reader that the forced Celibate of the English Clergie is of greater Antiquitie then these his Saints; To which he adds (in an ignorant begging of the question) *A thing so filthie, after a solemne vow to God, to take a Wife, as it neuer appeared without the brand of infamie.* As if our Predecessors in the English Clergie had beene euer charged with a vow; As if the solemnitie of this vow had neuer had beginning? Chimericall fancies fit for a shorne head. ¶ When as his Master *Harding* could not produce so much as a probabilitie of any vow anciently required, or vndertaken; whether by beck, or *Dieugard.* When as the ancient *Saxon* Pontificall makes not the least mention of any such profession; yea, when *Girardus* (who was the second Bishop of *Yorke* after the conquest) writes flatly to *Anselme* concerning his owne Canons, *Professiones vero mihi penitus abnegant Canonici, &c.* My Canons (saith he) vtterly,

¶ D. *Martins arg.* is, Priests crownes signifie their vow; No other proofe can be brought with talking of, but from the Barbers shop.

Antiquit. Britan. Def. of Pr. Marr. p. 282.

terly deny to giue mee profeſsion of continencie, which without this profeſsion haue beene diſorderly aduanced to holy Orders; Cùm verò ad ordines aliquos inuito, durâ cervice reniuntur, ne in ordinando caſtitatem profiteantur; And when I doe inuite any to take Orders, they doe reſiſt me very ſtubbornely, that they will make no profeſsion of chaſtitie in their Ordination. Thus hee. Shewing vs playnely that the Clergie in thoſe times challenged no other then the libertie of their Predeceſſors. But well may he face vs downe in this more obſcure (though certaine) truth, when hee dares to ſay that Greece it ſelfe neuer tolerated this eſtate in their Clergie, till by bad life it fell to Schiſme, and from Schiſme to open Hereſie; whiles their owne Canon Law (beſides all Hiſtories) giue him the lye; and what [r] *Eſpencæus* hath ingeniouſly ſpoken concerning this poynt, we haue formerly ſhewed. If hee did not preſume vpon Readers that neuer

[r] *Latinorum nemo vel vetervm, vel recentiorum, inter Græcorum errores, aut hæreſes, aut ſchiſmata, hanc communis vſus retentionem ſupputauit, non Hugo Etherianus, non Tho. Aquinas, non Guido Carmelita, ad 26. licet hic numerauerit, non alius qui vel obiter, vel penitiùs de iis egerit. Eſpenſ. lib. 1. cap. 4.*

uer saw Bookes, hee durst not bee thus impudent.

This argument therefore shall euer stand good, and shall scornefully trample vpon all his vaine cauils; *Ethelwold* was the first, which by the command of King EDGAR expelled married Priests out of [f] the old erection of *Winchester*; *Anno* 963. DVNSTAN and OSWALD together with him were the men, who (two yeeres after) first expelled married Clergie-men out of the greater houses of *Merceland*; As 1177. in the dayes of King *Henrie* the Second, the secular Prebendaries of *Waltham*, were first turned out, to giue way to their Irregulars; therefore vntill these times, these places were interruptedly possessed by married Clergie-men. If now he shall except; that this possession of theirs was not of long continuance, but vpon vsurpation; whereby the married Incumbents had iniuriously incroached vpon the right of Monkes; Our Monkes

f *Apud Winton. & Monachos loco Clericorum primus institut. De Edgar. Rogerius Cestrens. lib. 6.*

Monkes of *Worceſter* ſhall herein fully conuince him; who write vnder their *Oſwaldus Archiepiſcopus*; *Per me fundatus fuit ex clericis monachatus*, That is, *By me were Monks firſt founded out of Clerkes*; Which was alſo the faſhion of all other erections of this nature; ſo as it is manifeſt, that originally theſe Churches were founded in marryed Clergiemen; afterwards wrongfully tranſlated, from them to Monkes; And if the firſt poſſeſſors had beene t Monkes, how could Monkes haue been there firſt founded by *Oſwald*, when as *Ethelred* had long before both founded, and furniſhed it? and how out of Clerkes, if Monkes had beene there before? Let my Refuter ſhew me but a Verſe of equal antiquitie in a contrarie ryme,

Per me fundatus fuit ex
Monachis Clericatus. and I yeeld him my argument: Otherwiſe let the world iudge, if he be not ſhameleſly obſtinate in not yeelding.

Oſwald Archbiſhop of Yorke.

t *A Clericis in Monachos tranſlata eſt ſedes Pontif. hon. vid. ſupr.*

Sect. XII.

Refut. p.324.

BVt to ſtrike it dead, my Aduerſarie will *proue the Engliſh Clergie euer to haue beene continent*. Reader, looke now for Demonſtrations; His firſt proofe is, *That in all the purſuit of this buſineſſe, wee neuer read of any that did ſtand vpon the former cuſtome of the Church*. A proper argument, *ab authoritate negatiuè*. And what other arguments doth my Detector finde vſed by the then-perſecuted Clergie? Hiſtories record them not; therefore doubtleſſe they ſaid nothing for themſelues; and if they vrged other proofes, which are not now deſcended to vs by any relation, why not this for one? Who can but hiſſe out ſo ſilly ſophiſtry? But to ſtop that clamorous mouth in this poore cauil; doth not his owne [u] Monke of *Malmesbury* tell him, that the Clergie vrged this plea for themſelues, *Ingens eſſe & miſerabile dede-*

Non eſt ſcriptum, ergo non eſt factum, &c.

u *Gul. Malmeſ. de geſt. Angl. l. 2. c. 9.*

dedecus, vt nouus aduena veteres colonos migrare compellerit, &c. That it was a great and miſerable ſhame, that theſe vpſtarts, the Monkes, ſhould thruſt out the ancient poſſeſſors of thoſe places; that this was neyther pleaſing to God, which had giuen them that long-continued habitation, nor yet to any good man, who might iuſtly feare the ſame hard meaſure which was offered to them: Thus they, whoſe plea and complaynt ſeemed ſo iuſt, that *Alfgina* the Queene, Prince *Alfere*, and others of the nobility ouer-threw many of thoſe new-founded monaſteries, and reinſtalled the Prieſts in their former right.

His next proofe is from the Letters of Pope *Gregorie*, which hee wrote to *Auſtin* the Monke here in *England*. *Riſum teneatis?* Did euer any man doubt, but that Pope *Gregorie* was deſirous to eſtabliſh Romiſh Lawes, and orders, amongſt the Engliſh. Where yet his Legate found many as good Chriſtians as himſelfe

Ref. p. 325.

himselfe vnder another rule, conforme to the Greeke Church? But how follows this? This Pope was willing to in-romanize the *English*; therefore the staffe stands in the corner: And yet euen Pope *Gregorie* allowed marriage to those of the [x] *English* Clergie, which were not within the higher Orders; appoynting them to receyue their stipends apart; a fauour which he saw necessarily to bee yeelded to our nation, whiles he abridged others.

x *Greg. resp. ad quæst. 2. Aug.*

Ref. p. 326.

The noble Starre of Monkes.

From *Gregorie*, hee descends to *Beda*, a man doubtlesse venerable for his learning, and vertue; but (as it is in his *Epitaph*) *Monachorum nobile sydus*. Whether a neighbor at least to *Italie*, by birth (as they contend) I am sure a Disciple of *Abbot Benedict*, and so great a fautor of the *Roman* faction, that he censures S. *Aidanus* and *Colmannus*, for adhering to those Greek formes, which the Churches of this Iland had anciently followed; whose part *Ioannes Maior* iustly takes against him.

This

This *Beda* in a generall ſpeculation ſpeakes his conceit of the voluntarie continencie which hee holds requiſite in the Prieſthood; ſayes nothing of the particular cuſtome of the Engliſh Clergie; rather in diuers paſſages inſinuating the contrarie. Amongſt the reſt, hee tells vs that in the [y] Synod holden by Archbiſhop *Theodorus*, and the other Biſhops (at *Hereford*) in the third yeere of King *Egfride*, (which was about *Anno* 673.) their Tenth and laſt Canon was *pro coniugijs; vt nulli liceat niſi legitimum habere connubium; For Marriages; That no man ſhould marry vnlawfully, no man ſhould commit inceſt, no man ſhould leaue his owne wife, vnleſſe (as the Goſpel teacheth) for fornication onely, &c.* I know, my Refuter wil plead the vniuerſalitie of this Canon, and will contend, that a Law generally made for all Chriſtians, is not without iniurie reſtrayned to Eccleſiaſtiques; But let my Reader wel conſider, both the Prologue and Epilogue

[y] *Bed. Eccleſ. hiſt. Aug. l.* 4.

logue of that Synod, he ſhal ſee, that they who are required to keep theſe Lawes, are *Conſacerdotes omnes*; and that whoſoeuer ſhall violate them, *Nouerit ſe ab omni officio Sacerdotali & noſtra ſocietate ſeparatum*: *muſt know himſelfe ſeparate from all ſacerdotall office and ſociety: ſo as it will neceſſarily follow, that this Law did (at leaſt) concerne the Clergy with others, though not apart*; Neyther is there any other of thoſe Canons, which concernes not the Clergy only: except the firſt, concerning the obſeruation of Eaſter, which principally alſo belonged to them. Wherto it makes not a little, that in the Booke of *Saxon* Canons ſet out for the gouerning of the ſecular Prieſts, the rule is, *Let them alſo doe their indeuor, that they hold with perpetuall diligence their chaſtitie, in an vnſpotted bodie, or elſe let them be coupled with the bond of one Matrimony*. Words, wherein our Clergie meant to regulate themſelues (as it ſeemes) by the holy preſcript of *Iſidore*, where-

I forbeare the *Saxon* word, for lacke of their Characters. The Reader ſhall find them cited in *Saxon* by *Mat. Parker. Def. of Pr. Mar.*

whereof wee haue ſpoken. Laſtly, my Aduerſarie cannot deny, that this Synode giues order for many accidentall matters, concerning the Clergie, for their fixed ſtation, for their maintenance, &c. but except in this Canon, there is no one word of their ſtate of life; neyther is there in all thoſe Canons, one ſyllable of this pretended Celibate, as that, which the contrary receyued cuſtome of our Church would neuer haue indured; My Refuter dares not ſay that theſe marriages were ſo quite out of vſe, that it was needleſſe to ordaine ought againſt them; hee knowes that his DVNSTAN found here this courſe ſo inueterate, that the very age and deepe rooting of it hindred his deſignes.

SECT.

SECT. XIII.

Ref. p. 328.

FRom *Bede* he comes downe to his three premiſed Saints, *Dunſtan*, *Oſwald*, and *Ethelwold*; and, to make ſure worke, cites an obſcure [z] Scholler of *Ethelwold*, for an authentique Witneſſe againſt eight honeſt Prieſts, and the lawfulneſſe of all Prieſts marriages. And laſtly, he makes vp the mouth of his diſcourſe with the full Decree of Archbiſhop *Anſelme Richard* in the Synods of *London*; and why not King *Henries* ſixe Articles? and why not the Councel of *Trent? Sic concluſum eſt contra hæreticos*; Now, becauſe his heart told him, how light theſe prooſes were, he layes in the ſcales with them certaine graue ponderations, which all put together, will proue almoſt as weightie as the Fether he wrote withall.

[z] *Vulſtan. in vita Ethelwoldi.*

p. 329. 330, 331.

The firſt is, *That there cannot bee a greater nationall proofe then to haue the Biſhops, and the King, and his Nobility*

bility to define, and deliuer this poynt with ioynt consent. Take this, Reader, of King *Edward* the sixt, and his Parliament, and Conuocation, and all is well. King *Edgars* Vtopicall decree was hatcht in a Monks cowle: and to his two King *Henries*, hee might haue added *Philip* and *Mary*. And why might not wee oppose King *Edmund* to *Edgar*, and *Osulphus* his Bishop to *Dunstan*? And the Clergie before *Anselme* to the Clergie after him? This match were made with some indifferencie; But how idlely hath my Refuter mislaid the comparison betwixt *Henrie* of *Huntingdon*, and *Fabian* on our part, and all the Clergie and Laitie of theirs? Since those two Authors (if wee had no more) report onely *de facto*, that Priests marriages were not before forbidden; and the cited Clergie and Laitie doe now thus late-ward discusse *de iure*; Neyther haue the Clergie and Laitie by him alledged, euer contradicted that which *Huntingdon* and *Fabian* haue out

Ref. p. 332.

out of the course of all Storie affirmed; Vnto which, let mee adde [a] *Polydore Virgill*, seconding this their assertion; who plainely tels vs, that for 970. yeeres, the restraint of marriage was neuer in vse amongst the *English* Clergie. Search not for this, Reader, in the later editions, least thou complaine of lost labour; Poore *Polydore* may cry out of his graue with that other *Polydore* in *Virgill*: *Fas omne abrumpit Polydorum obtruncat.* Let him then (to answer this vaine challenge) produce but any one Author of equall authoritie to any of these, which doth auouch the contrary to that, which these three haue thus confidently deliuered, and I shall confesse my selfe herein sufficiently answered; In the meane time, let him, and the world know, that all the ancient Clergie, and Laity of this Iland, was for this libertie, altogether ours: Whereto if hee yeeld not, let him name the man, before his *Dunstan*, that euer in this Ile opened his mouth

[a] *Polyd. Hist. Ang. l. 6. Anno 970. De Inuentorib. l. 5.*

mouth againſt it; Till then, the Reader cannot but ſee; that whereas our proofe is, *Ex ore duorum, aut trium*, his ſide is mute; that for our Something, he can ſhew Nothing at all; and that our *Huntingdon*, *F. Fabian* and *Polydore*, are better then *C. E.* and his Man in the Moone.

SECT. XIIII.

HIs ſecond ponderation of *the ſanctity of the perſons*, is no truer *auoir-de-pois*. That B. *Dunſtan* was an holy man, we may eaſily grant; but taken from the Couent of *Glaſtenbury*. Neither would the Nobilitie of his time bee ſo liberall as to yeeld this; who accuſed him to the King, *De libidinibus & præſtigijs*; for (two remarkeable qualities in his Saintſhip) *lechery and ſorcery*; whereupon hee was caſt out from the Court; and that he was receiued againe, hee might thanke the Kings horſe, whoſe ſud-

Refut. p. 335.

To King *Athelſtan*, who firſt brought him from his Cell.

den ſtop on the Verge of a ſteepe downe-fall, reſtored *Dunſtan* to the good opinion of the ſuperſtitious Prince; who yet was ſo farre from being guiltie of this deliuerance, that he did not ſo much as know of the danger; An acquitall at leaſt as cauſeleſſe as the accuſation.

That Biſhop *Anſelme* was deuout & learned, we willingly grant, but withall an *Italian*, and taken from a *Norman* * Couent; Hee was holy, but how impetuouſly addicted to his owne will; and how refractarie to authoritie, I had rather Hiſtories ſhould ſpeake then my ſelfe. Neither is it any wonder if both theſe Prelates (how holy ſoeuer) fauoured ſomewhat too ſtrong of the Cloiſters, and of *Rome*. Something muſt be yeelded to Times and Places; wee will not thinke but a well-meant zeale carried them into theſe reſolutions; but a zeale miſguided with the ſway of the Times. The name of Saints, the truth of their ſanctitie did not priuiledge them

* The Clergy of *England* did ſo well approue theſe Monkiſh Archbiſhops, that after *Anſelme*, and *Rodulph*, the Biſhops of the Land, became Suitors to the King, that they might neuer haue any Archbiſhop of *Canterb.* choſen from the Monkiſh profeſſion, *Sax. Chron. Ann.* 1123.

them from errors; we know how to ſeuer their chaffe from their wheat, and to ſend one of them to the Windes, the other to the Granarie. As for the married Clergie, *That they were euer accounted the ſcumme and refuſe of their Order*, it is but the ſcurrilous ſcummy blurre of an intemperate pen; what was *Spiridion?* what was *Hilary?* what were both *Gregories?* what was *Sidonius?* what was *Tertullian, Proſper, Simplicius, Eupſychius?* In a word, what were all thoſe whom his *Damaſus* recounteth? what was the father of the Archdeacon of *Huntingdon*, whom within two leaues he recordeth (from his Epitaph) for [t] the ſtarre of the Clergie. This ſcumme is better then their broth: which though it ſend forth a fume, ſeemingly delicious, yet many times being neerer taſted, prooueth but cock-crowne portage. Theſe Saints hee ignorantly ballanceth againe with our *Huntingdon*, and *Fabian*; as if their preſent decree did contra-

Reſut. p. 338.

t *Stella cadit cleri, ſplendor maneat Nicolai: Stella cadens cleri, ſplendeat arce Dei, Huntingd. l.* 7.

dict the historie of things passed; as if we had no more histories on our side, because my margin cited them not. In the meane time, hee finds this Testimonie of *Huntingdon* so too much, that he would faine strip vs of it; denying peremptorily, that *Huntingdon* affirmes *Anselme* to be the first that forbad marriage to the Clergie.

Reader, in stead of all other ponderations weigh the words,[u] *Eodem anno ad festum S. Michaelis tenuit Anselmus Archiepiscopus Concilium, apud Londoniam, in quo prohibuit vxores sacerdotibus Anglorum, antea non prohibitas*, i. *The same yeere, on the Feast of* S. MICHAEL, *Archbishop* ANSELME *held a Synod at* London, *wherein he forbad wiues to the Priests of* England, *before not forbidden*; and tell me whether my Detector be true.

The words are too plaine; hee will wrangle yet with the sense, and tells vs that the word, *Before*, may signifie, perhaps, *Immediately before*,

u *Henr. Huntingd. edit. Sauil. p.378.*

fore, in the reigne of the *Williams*, and not all ſucceſſion of times. It were well if hee could eſcape ſo: But this ſtarting hole will not hide him. For (not to ſend him to Schole to learne the difference betwixt *Antea* and *Dudum*, or *Pridem*) The ſame Authour, in the following words, ſhewes vs the cenſures and conceits that paſſed vpon this Act, as an abſolute and vnheard-off noueltie; like as in *Germany*, the Hiſtorians brand this ſame Act in *Hildebrand*, with a *nouo exemplo*, and *inconſiderato præiudicio*. And for the times preceding, *Polydore Virgil* giues the very ſame witneſſe. Neither let him flie for ſuccour to his *Duuſtan*, who neuer can be proued to haue prohibited the marriage of Prieſts, though hee diſliked that Monaſteries and Cathedrall Churches ſhould be poſſeſſed by married Clerks.

Laſtly, where the teſtimonie is diſpleaſing, the witneſſe himſelfe muſt be diſgraced. Curioſitie led my Detector to ſearch who this *H. Huntingdon* *Refut. p. 343.*

tingdon might be; with one inquirie hee might find him to bee a Canon Regular of *Austins* Order, and for dignitie an Archdeacon; a perſon paſt exception: But for his Parentage, he went no further then to the next Leafe, to find that hee was the ſonne of a noted, and, in thoſe daies, eminent Clergie man: His Epitaph at *Lincolne* ſhewes him to haue beene the Starre of the Clergie, no whit dimmed in his acknowledged light, or hindred in his influence, by his coniunction in lawfull wedlock: What better inſtance could my Refuter haue giuen againſt himſelfe? If he thinke to inſinuate that his birth made him partiall; The Reader will eaſily conſider, that if ſuch Parentage had beene then accounted ſhamefull, the Hiſtorian would haue had the wit to haue ſuppreſſed it; And withall that he durſt not, writing in the times when this thing was ſo familiarly and vniuerſally knowne, haue offered ſuch a Propoſition to the light, out of a vaine par-

Vid. ſupra.

partialitie, to incurre the controllment of all eyes.

Sect. XV.

AS for our *Fabian*, if *C.E* find him a Marchant, I finde him to haue beene Sheriffe of the Honourable Citie of *London*; A man whoſe credit would ſcorne to to bee poyſed with an hundred nameleſſe Fugitiues, paraſiticall pettie-chapmen of the late ſmall-wares of *Rome*. Neither can the name of a Citizen diſparage him to any wiſe iudge. How many haue our times yeelded of that ranke, whom both Academicall education, and experience and trauell, and ſtudie haue wrought to an eminent perfection in all Artes, eſpecially in Mathematickes, and Hiſtorie! Such was *Fabian*, whoſe fidelity (beſides his other worths) was neuer (that I find) taxed but by this inſolent Pen that hath learned to forbeare no man; *Ref. p. 333.*

Hee was too old for vs to bribe, and too credible for *C. E.* to disgrace. If he would haue lent *Rome* but this one lye, no man had beene more authenticall; now his truth makes him fabulous *Fabian*. That one fault hath marred our Archdeacon of *Huntingdon* also.

Ref. p. 348.

The Story which hee tels of the Cardinall of *Crema* the Popes Legate taken in bed (after his busie indeuours, against the marryed Clergie) the same day with an Harlot, hath vndone his reputation. Why will *C. E.* stirre this sinke? No man prouoked him: If hee did not long to blazon the shame of his friends, he had rather smothered this foule occurrence; but since hee will bee meddling, *Res apertissima negari non potuit, celari non debuit*, saith HVNTINGDON. *The thing was most openly knowne, it could not bee denyed, it might not bee concealed.* Yet now comes an Vpstart-Nouice, and dares tell vs from *Baronius*, that this was a meere Fable; how publike and notorious

torious ſoeuer, *Huntingdon* makes it: with theſe men this rule is vniuerſal, whatſoeuer may tend to the diſhonour of the Church of *Rome*, is falſe and fabulous.

Indeed, I remember what their Gloſſe ſaid of old, x *Clericus amplectens mulierem, præſumitur bene agere, ſi ergo Clericus amplectitur mulierem, interpretabitur quòd cauſa benedicendi eam, hoc faciat:* That is; *A Clergie man imbracing a woman, muſt be preſumed to doe well; If therefore a Clerke take a woman by the middle, it muſt bee interpreted that hee doth it to giue her his bleſſing.* * Perhaps, the good Legate was but beſtowing his ghoſtly bleſſing on ſo needfull a ſubiect, but that hee was found in bed with her, if *C. E.* were not as ſhameleſſe as that Cardinall, or his bed-fellow, he durſt not deny; For what impudencie is this, to caſt this relation only vpon *H. Huntingdon*, when ſo many vncontrollable Pens haue recorded it to the World? Men of their owne ſtampe,

x *Diſt. 96. In ſcript.*

* So the Chronicle tels vs of *Adelme*, Abbot of *Malmesbury*, who when hee was ſtirred to the vice of the fleſh, had wont to deſpite the Deuill, and torment himſelfe with holding a fayre yong Virgin in his bed, ſo long as he might ſay ouer the whole Pſalter, *Vid. Pask. Def.*

Polyd. *suppressing the name, telleth the History.*

y *Viz. the married: so did the enemies of Marriage disgracefully terme the married Clergy; and so are the words of the Legate to be vnderstood,* de latere meretricis; *hee then railing against Marriage (not whoredome properly) was deprehended in whoredome.*

ſtampe, for Religion, for Deuotion. *Matthew Paris, Ranulfus Cestrenſis Roger Houeden, Polydore Virgill, Fabian, Matthæus Weſtmonaſterienſis,* otherwiſe called *Florilegus*; *Dictus* IOANNES, *qui in Concilio, &c.* ſaith he; *The ſaid* IOHN *which in the open Councell had grieuouſly condemned all the* y *Concubinary Prieſts*, was taken himſelfe in the ſame crime. Now let my Reader iudge, whether this Prieſts Truth, or that Cardinals honeſtie were greater.

SECT. XVI.

HIs third Ponderation is the ſame with the firſt; Euerie thing eekes. His Saint *Dunſtan* and *Anſelme*, *Gregorie* and *Bede* are againe layd in our diſh; wee cannot feed on theſe ouer-oft-ſod Coleworts. I am challenged here, to produce any Prieſt or Deacon that liued in Wedlocke before the times of *Dunſtan*; The man preſumes

ſumes vpon the ſuppreſſion of Records. For one, I name him hundreds. Who were they that *Dunſtan* and his fellow-Saints found ſeated in the Cathedrall Churches of this Land? whome did they eiect? Were they not marryed Prieſts? What did the eiected Clergie plead but ancient poſſeſſion? After that; in the Synode which Archbiſhop [a] *Lanfranck* held at *Wincheſter* (which I wonder my Detectour would ouer-ſee: This neglect is not for nothing;) was it not decreed, that the Canons ſhould not haue Wiues, but that the Prieſts which dwelt in Townes and Villages, ſhould not bee compelled to put away their Wiues; though caution is put in for the future?

a *Ex Act. Concil. Want. ſub. Lanfr.*

What doth this imply, but that in thoſe ancient Times the *Engliſh* Clergie were inoffenſiuely married? To which adde that olde Record from an ancient Martyrologe of the Church of *Canterbury*: LANFRANCVS *Archiepiſcopus reddidit Eccleſiæ*

Martyrol. Cant.

ſiæ Sancti ANDREÆ, *&c.* LANFRANCK *Archbiſhop hath reſtord to Saint* ANDREWES *Church; the Monaſterie of Saint* MARIE *with the Lands and Houſes which* LIVINGVS *Prieſt, and his Wife had in London, &c.* And before him, or *Duſtan* either, in King *Edmunds* time, [b] Biſhop *Oſulphus* with *Athelme* and *Vlrick*, Laicks, thruſt out of the Monkes of *Eueſham*, and placed Canons (married Prieſts) in their roome.

b *Fox. Act. & Mon.*

Laſtly, *Iornalenſis* records it as King *Ina's* Law, long before theſe times; *Si Epiſcopi filiolus ſit, ſit dimidium hoc, &c.* as ſuppoſing this no other then ordinarie in thoſe times.

If he be the Sonne of a Biſhop, &c.

Now let my Refuter comfort himſelfe and his Catholikes, with the weake defence of Hereſie, and the ſtrong Bulwarkes of *Romane* Truth; who in the meane time muſt be put in minde, that he puts on me the burden which ſhould lye vpon his own ſhoulders; I haue produced Hiſtories which affirme peremptorily, that the *Engliſh* Clergie were neuer

neuer forbidden to marrie vntil *Anſelmes* time; it is now his taske to diſproouethis aſſertion of theirs by equall authoritie to the contrarie, which till hee haue done, the day is ours.

Sect. XVII.

HIs fourth Ponderation, is the difficultie of this grant in King *Edwards* Parliament. And is it poſſible the man ſhould not ſee the greater difficultie that was found in the inforcement of this glorious Celibate? How *Alfere* and the Nobles diſpoſſeſſed the Monkes of *Dunſtan*; iuſtly reſtoring the marryed Prieſts to their ancient right? How *Lanfranck* durſt not ſpeake it out; *Anſelme* did, but preuailed little: Let [c] *Girardus* then Archbiſhop of *Yorke* witneſſe. After whome *Roger* Archbiſhop of that See (as *Neubrigenſis* records) thruſt out [d] *Anſelmes* Monkes, and ſtood

Refut. p. 347.

c *Vid. ſupra. Epiſt. ad Anſel. Neubr. l.* 3. *c.* 5.

d Pope *Paſchalis* writing to *Anſelme*, ſaith, that there was at this time ſo great a number of Prieſts Sonnes in England, that the greater part of the Clergie conſiſted of them.

ſtood for the libertie of Marriage: in ſomuch as in the ſucceſſion of Times, euen by Royall leaue alſo, Marriage of ſpirituall perſons yet continued; Neither could *Anſelmes* Succeſſours, *Radulphus*, *Gulielmus de Turbine* and the reſt, (notwithſtanding all their Canons and practices) preuaile againſt it. How plaine is that of the [e] *Saxon* Chronicle? *Thus did the Archbiſhop of Canterburie and the Biſhops, which were in England; And yet all theſe Decrees and biddings ſtood not: All held their Wiues by the Kings leaue, euen as they did. Inſomuch as Archbiſhop* WILLIAM *referr'd it to the King. The King decreed, that the Prieſts ſhould continue with their Wiues ſtill.* Neither were any thing more eaſie then to giue ſtore of inſtances in this kinde. What need I giue more then that of *Galfride* B. of *Ely*, who was auouched before the Pope himſelf to haue maried a wife? which [f] Euangelical excuſe (*vxorem duxit*) was made for his not appearing

e *Chron. Saxon. Anno* 1129.

Chron. Iornal.
f *Habet excuſationem Euangelicam reſp. eſt ab Epiſ. Arelat. Alexandro Papæ*

ring at *Rome* with the reſt. Of *Richard* Biſhop of *Chicheſter*. ROBERT Biſhop of *Lincolne* marryed men, after theſe Decrees; yea, good Euidences of Ancient Charts are readie in our hands, to ſhew the vſe and legall allowance of theſe Marriages for no leſſe then two hundred yeeres after.

As for thoſe idle wordes which his ſawcineſſe throwes after our reuerend Martyr, Archbiſhop *Cranmer*, (whome hee falſly affirmes to haue beene the firſt marryed Archbiſhop of this Kingdome, when as Archbiſhop *Boniface* ſate marryed in that See three hundred yeeres before him) and King *Edwards* Parliament, we anſwere them, with ſilence and ſcorne. Let leeſers haue leaue to talke. *Anno* 1250.

The approbation, and better expedience of ſingle life in capable ſubiects, we doe willingly ſubſcribe vnto; The lawfulneſſe, yea, neceſſitie of Marriage where the gift of Continence is denyed, our Sauiour, and his

his choſen veſſel iuſtifie with vs. So as I ſtill conclude, *He that made marriage, ſaith it is honorable, what care we for the diſhonor of thoſe that corrupt it?*

SECT. XVIII.

Ref. 351.

HIs laſt ponderation is leaden indeed; *That from the bickerings of our Engliſh Clergy with their* DVNSTANS, *it will not follow that continencie was not ancient, but was repiningly, lately, vniuſtly impoſed. By this reaſon, he will proue there was neuer Theefe or Malefactor in our Countrey, before the time of King* IAMES; *ſince all Iudges haue yeerely bickerings with ſuch people.* Thus he. But did euer ſuch looſe Beſome ſweep the preſſe before?

C. E. *writes in the Margine, Maſter* Halls *looſe manner of diſputing.*

Reader, vouchſafe yet once more to caſt thine eye vpon the cloſe of my Epiſtle; Doth my argument run thus wildly as hee makes it? *The Engliſh*

Engliſh Clergie had bickerings with their DVNSTANS, *therefore continencie was repiningly and vniuſtly impoſed?* Canſt thou thinke I haue met with a ſober Aduerſarie? My words are; *That our Hiſtories teach vs how late, how repiningly, how vniuſtly our Engliſh Clergie ſtooped vnder this yoke.* And what can his ſophiſtrie make of this? Are ye not aſhamed (ye Superiors of *Doway*?) are ye not aſhamed of ſuch a Champion; fitter for a troupe of *Pigmees* to traile a reed in their bickerings with Cranes, then to be committed with any reaſonable or Scholler-like Antagoniſt? In the bickerings with his *Dunſtans*, the Patients pleaded preſcription (as we haue ſhewed out of *Malmesbury*) and taxed his Saints with nouelty; In my bickerings with him, I plead Antiquitie, Scripture, Reaſon; and taxe him moſt iuſtly with impudence, & abſurditie. How well is that man, that is matcht but with an honeſt Aduerſary?

The Concluſion.

Ref. p. 353. &c.

THe Concluſion ſollowes, a fit couer for ſuch a diſh; The Reader was not wearie enough, but hee muſt bee tyred out with a tedious recapitulation; wherin my Refuter recollects all his diſperſed folly, that it may ſhew the fayrer: Telling his Proteſtant friend, what I haue bragged, what I haue vndertaken, what I haue not performed, how I haue ſatisfied, how I haue miſtaken; what himſelfe hath in al paſſages performed againſt me, how he hath anſwered, how he hath conquered; The beſt is, the Concluſion can ſhew no more then the Premiſes. By them, let me be iudged: Thoſe haue made good to my Reader that *C. E.* hath accuſed much, and proued nothing, vanted much, and done nothing; rayled much, and hurt nothing, laboured much, and gayned nothing, talked much, and ſaid nothing.

It

It is a large and bold word: but if any one clauſe of mine be vnproued, if any one clauſe of mine be diſproued, any one exception againſt my defence proued iuſt, any one charge of his proued true, any one falſhood of mine detected, any one argument of mine refelled, any one argument or propoſitiõ of his not refelled; Let me goe away conuicted with ſhame. But if I haue anſwered euery Challenge, vindicated euery * authority, iuſtified euery proofe, wiped away euery cauill, affirmed no propoſition vntruely, cenſured nothing vniuſtly; ſatisfied all his malicious obiections, and warranted euery ſentence of my poore Epiſtle: Let my Apologie liue and paſſe; and let my Refuter goe as he is, *C.E. Cauillator Egregius*: Let my cauſe be no more victorious then iuſt; and let honeſt Marriages euer hold vp their heads, in deſpite of *Rome* and Hell: With this Farewel, I leaue my Refuter, eyther to the acting of his vnbloudie executions of the Sonne of

* *I only except that one ſlip of my pen, that I ſaid Gratian cited a ſentence out of* Auſtin, *which was indeed his owne.*

God; or the plotting of the bloudy executiõs of the deputies of God, or (as it were his beſt) to the knocking of his Beads; But if he will needs be meddling with his pen, and wil haue me, after ſome Iubilies, to expect an anſwer to my ſixe-weekes labour, I ſhall in the meane time pray, that God would giue him the grace to giue way to the knowne Truth, and ſometimes to ſay true.

Yet to gratifie my Reader at the parting, I may not conceale from him, an ancient and worthie monument, which I had the fauour and happineſſe to ſee in the Inner Librarie of *Corpus Chriſti* Colledge in Cambridge; An excellent Treatiſe, written (amongſt ſeuenteene other) in a fayre ſet hand, by an Author of great learning and Antiquitie; Hee would needs ſuppreſſe his name, but deſcribes himſelfe to be *Rotomagenſis*: The Time wherein it was written, appeares to be amids the heate of contention, which was betwixt the Archbiſhop of *Canterburie* and *Yorke*,

Of *Roane* in *France*.

Yorke, for precedencie; * which quarrel fell betwixt *Rodulph* of *Canterburie* and *Thurſtin* of *Yorke*, in the yeere (1114.) at which time Pope PASCHALIS wrote to King HENRIE concerning it; and was renewed after about the yeere 1175. The Diſcourſe ſhall ſpeake enough for it ſelfe.

* * *

* As alſo the contention betwixt the Church of *Roane* and *Vienna*. *Rog. Houed.*

ROTOMAGENSIS. ANONYMVS.

An liceat Sacerdotibus inire Matrimonia.

SCire volui quis primus instituit ne Sacerdotes Christiani inire deberent matrimonia. Deus an homo? Si enim Deus, eius certe sententia & tenenda & obseruanda est cum omni veneratione & reuerentia. Si vero homo & non Deus, de corde hominis & non ex ore Dei talis egressa est traditio: Ideoq; nec per eam salus adquiritus si obseruetur, nec amittitur si non obseruetur. Non enim est hominis saluare vel perdere aliquem pro meritis, sed Dei proprium unius est, scilicet, quod Deus hoc instituerit, nec in veteri Testamento nec in Euangelio, nec in Apostolorum Epistolis scriptum reperitur, in quibus quicquid Deus hominibus præcepit insertum describitur. Traditio ergo hominis est & non Dei, non Apostolorum institutio. Quemadmodum

& Apostolus instituit, vt oportet Episcopum esse vnius vxoris virum. Quod minime instituisset, si adulterium esset quod Episcopus haberet simul & vxorem, & Ecclesiam quasi duas vxores, vt quidam asserunt. Quodq; de Scripturis sanctis non habet authoritatem eadem facilitate contemnitur qua dicitur. Sancta enim Ecclesia non Sacerdotis vxor, non sponsa, sed Christi est, sicut Ioannes dicit, Qui habet sponsam, sponsus est: huius inquam sponsi Ecclesia sponsa est, & tamen huic sponsæ licet in parte inire matrimonia ex Apostolica traditione. Dicit enim Apostolus ad Cor. Propter fornicationes inquit vnusquisq; vxorem suam habeat, & cætera vsq; volo omnes homines esse sicut meipsum, sed vnusquisque proprium donum habet a Deo, alius quidem sic, alius vero sic. Non enim omnes habent vnum donum virginitatis scilicet, & continentiæ, sed quidam virgines sunt & continentes, quidam vero incontinentes, quibus concidit nuptias ne tentet eos Sathanas propter incontinentiam suam & in ruinam turpitudinis corruant. Sed & sacerdotes quoq; alij quidem continentes sunt, alij vero incontinentes, & qui continentes sunt, continentiæ suæ donum a Deo consecuti sunt, sine eius dono & gratia continentes esse non possunt. Incontinentes

tes vero hoc donum gratiæ minime percipiunt, qui cum intemperantia ſuæ conſperſionis, tum etiam animi infirmitate per carnis deſideria diffluunt. Quod nullo modo facerent, ſi continentiæ gratiam & virtutem a Deo percepiſſent. Sentiunt enim & ipſi aliam legem in membris ſuis repugnantem legi mentis ſuæ, & captiuantem eos in lege peccati, et quod nolunt agere cogentem, qui de corpore mortis huius liberantur gratia Dei. Hac itaq; eos lege captiuante, & carnis concupiſcentia ſtimulante, aut fornicari coguntur aut nubere. Quorum quid melius ſit Apoſtolica docemur authoritate, qua dicitur, melius nubere quam vri. Quod melius eſt, id certe eligendum & tenendum eſt. Melius eſt inquam nubere, quia peius eſt vri. Quia melius eſt nubere quam vri, conueniens eſt incontinentibus vt nubant, non vt vrantur. Bonæ etenim ſunt nuptiæ, ſicut Auguſtinus ait in libro ſuper Geneſin ad literam, in ipſis commendatur bonum naturæ quo incontinentiæ regitur prauitas, & naturæ decoratur fœcunditas. Nam vtriuſque ſexus infirmitas propendens in ruinam turpitudinis, recte excipitur honeſtate nuptiarum, vt quod ſanis poſsit eſſe officium, ſit ægrotis remedium. Neque enim quia incontinentia malum eſt ideo connubium,

vel

vel quo incontinentes copulantur non est bonum. Imo vero non propter illud malum culpabile est bonum, sed propter hoc bonum veniale est illud malum: quoniam id quod bonum habent nuptiæ, & quod bonæ sunt nuptiæ, peccatum esse nunquam potest. Hoc autem tripartitum est, fides, proles, Sacramentum. In fide attenditur, ne præter vinculum coniugale, cum altera vel cum altero concubatur. In prole, vt amanter suscipiatur, benigne suscipiatur, religiose educetur. In Sacramento, vt coniugium non separetur, & dimissus aut dimissa ne causâ prolis alteri coniugatur. Hæc est tanquam regula nuptiarum, qua vel naturæ decoratur fœcunditas, vel incontinentiæ regitur prauitas. Hanc autem regulam nuptiarum, & hoc tripartitum bonum instituit æterna veritas ordine decenti & lege æterna, contra quam quicquid fit, vel dicitur, vel concupiscitur, peccatum est. Quod in libro contra Faustum Manichæum Augustinus testatur, dicens, Peccatum est factum, vel dictum, vel concupitum contra æternam legem. Æterna lex est diuina voluntas, siue ratio ordinem naturalem perturbari vetans, conseruari iubens. Quicquid igitur ordinem naturalem perturbari iubet, conseruari vetat, exercere nuptias & earum tripartitum bonum, fidem, scilicet, pro-

prolem & Sacramentum eos habere prohibet, & regulam illam æternæ veritatis qua naturæ decoratur fœcunditas, vel incontinentiæ regitur prauitas, eos ſoluere præcipit, &c. quibus naturalis ordo peragitur, abhominari iubet. Hoc inquam mandatum naturalem ordinem conſeruari vetat, perturbari iubet, & ideo contra æternam legem fit, et peccatum eſt: peccant enim qui mandatum tale inſtituunt, quo naturalis ordo deſtruitur. Nam etiam vt videtur, minime credunt quod de Sacerdotum filijs aſſumat Deus ad ædificandam ſupernam Ciuitatem, & ad reſtaurandum Angelorum numerum. Si enim crederent, nunquam tale mandatum inſtituerent, quia ſcienter & nimia temeritate id efficere conarẽtur, vt ſuperna Ciuitas nũquam proficiatur, & Angelorum numerus nunquam reperaretur: ſi enim ſuperna Ciuitas de filijs etiam Sacerdotum perficienda eſt, & ſi Angelorum numerus de ipſis etiam reperandus eſt, qui hoc efficere conatur vt nulli ſint, quantum in ipſo eſt, & ſupernam ciuitatem deſtruit, & Angelorum numerus ne perficiatur efficit. Quo quod peruerſius poteſt fieri? Hoc enim fit contra voluntatem & prædeſtinationem illius, qui quæ futura ſint fecit. Fecit enim prædeſtinatione quæ futura ſunt in opere. Quicunque ergo id efficere

ficere conatur at non faciat Deus in opere quæ fecit in Prædestinatione, ipsam Prædestinationem Dei conatur euacuere. Si ergo Deus fecit in Prædestinatione vt filij Sacerdotum futuri sint in opere, qui hoc efficere conatur vt non futuri sint, in opere destruere molitur facta Dei quod fecit prædestinatione, & ita prædestinationem Dei nititur euertere, & voluntatem Dei contraire quæ æterna est. Voluit enim Deus ab æterno, & ante sæculum omnes homines creare in sæculo, certo quidem ordine quo præcogitauit & prædestinauit eos se creaturum. Nihil enim inordinate facit, nihil in sæculo creat, quod non ante in prædestinatione suæ mentis procedente omnia sæculo disponendo præordinauerit. Quæcunque ergo in hoc sæculo ab ipso creantur, Prædestinationem mentis prædisponentem ac præordinantem omnia necessario sequuntur, quod impossibile est non fieri quod Deus ab æterno voluit & præordinauit fieri. Necesse est igitur omnes homines eo ordine creari, quo voluit ab æterno & præordinauit. Alioquin non sicut voluit Deus, neq; sicut præordinauit omnes homines sunt creati, sed quod hoc inconueniens est necesse est illos creari, sicut voluit ab æterno & præcogitauit atq; præordinauit, quod omnia quæ voluit fecit, & nihil vnquam fecit

cit quæ non voluit ab æterno & præcogitauit decreto certo & incommutabili. Quia nec eius voluntas irrite potest fieri, nec præcogitatio falli, nec præordinationes commutari. Quæ cum ita sint, necesse est vt sicut Laici, ita etiam Sacerdotes de quibus homines creantur, ad ipsos creandos Ministerium exhibeant diuinæ voluntati & Præordinationi. Parentes non sunt authores creationis filiorum, sed Ministri. Qui si Ministerium non exhiberent, voluntatem Dei & præcogitationem si possibile esset irritam facerent, ordinationique resisterent. Quod si scienter facerent grauius vtique delinquerent, si nescienter minus non solum in Deum Patrem, sed & in cœlestem Ierusalem sanctorum omnium matrem, quod quantum in ipsis esset illos creari non permitterent, ex quibus ea ædificanda & cœlestis patriæ dantia sunt præparanda. Sed ab hoc delicto defendit eos in potentia, quod non possunt voluntati Dei resistere & præordinationi contraire. Voluntas enim Dei & Prædestinatio Lex æterna est, in qua omnium rerum cursus decretus est, & paradigma est, in quo omnium sæculorum forma depicta est, quod nulla ratione aboleri potest. Huic igitur Ministeriũ non exhibere malũ est, quod exhibire bonum est & maxime cum bona fit voluntate. Quod tum fit, cum parentes conueniunt causa gignendæ prolis,

prolis, non appetitu exercendæ libidinis. Gignendæ prolis dico, quia & præsens Ecclesia multiplicetur, & cœlestis Ciuitas fabricetur, & electorum numerus compleatur, quorum nihil potest fieri sine conuentione tali. Si enim primi parentes Sanctorum omnes aut continentes permansissent aut virgines, nullus Sanctorũ ex eis esset natus in sæculo, nullus gloria & honore coronatus in cœlo, nullus adscitus in Angelorum numero. Sed quia inestimabile bonum est, quod Sancti nati sunt in sæculo, quod gloria & honore coronantur in cœlo, & quod adsciti sunt in Angelorum numero, ex eo parentum fœcunditas beatior prædicatur, & conuentus sanctior. Sic ergo melius fuit eis tales filios genuisse quam non genuisse, talemq; fructum nuptiarum protulisse, quam sine fructu continentes, aut virgines extitisse. Quamuis bonum sit quibusdam continentes esse, vel virgines, illis viz. quos Deus voluit ab æterno, & præordinauit ita creandos esse in sæculo, vt continentia vel virginitate permaneant: sicut enim voluit ab æterno, & præordinauit quosdam, ita creandos esse in sæculo, vt fructũ nuptiarum faciant & filios generent, ita etiam voluit & præordinauit ab æterno, quosdam ita creandos esse, vt in continentia vel virginitate permaneant. Et sicut illi ad creandos filios voluntati Dei & præordinationi ministerium exhi-

exhibent, ita & isti ad conseruandam & continentiam & virginitatem voluntati Dei et præordinationi ministrant. Ac per hoc & illorum fœcunditas & istorum virginitas bona est atq; laudabilis, quæ si non ministerium exhiberet voluntati Dei et præordinationi, nec bona esset nec laudabilis. Omne enim quod voluntati Dei & præordinationi contrarium est, nec bonum est nec laudabile. Si ergo voluit Deus & prædestinauit alios futuros virgines, alios nuptiarum fructum facientes. Si enim omnes essent virgines, nullus Sanctorũ qui vel nascitur vel nasciturus sit, in hoc sæculo natus esset, vel nasciturus. Nec ipsi etiam virgines essent, quia nati non essent. Ex fœcunditate enim illorum orta est istorum virginitas. Magnum igitur bonũ est fœcunditas, de qua sancta præcessit virginitas. Quia autem virgines esse debeant, & qui nuptiarum fructus facientes, docet ess verbũ quod Deus seminat in cordibus illorum. In aliorum enim cordibus seminat verbum bonæ fœcunditatis nuptiarum fructum facientis, in aliorum vero cordibus seminat verbum virginitatis,* ipsi virginitatem seruare desiderant: In quibus vero verbum nuptiarum seminat, ipsi facere nuptiarum fructum appetunt.

* Deest (opinor) pars clausulæ; Illi ergo in quibus seminat verbum virginitatis, &c.

Which, for my Countrimens ſake I haue thus *Engliſhed.*

I Would faine know who it was that firſt ordayned, that Chriſtian Prieſts might not marry, God, or Man? For, if it were God, ſurely, his determination is to be held and obſerued with all veneration and reuerence; But, if it were Man, and not God; and this Tradition came out of the heart of Man, not out of the Mouth of God, then neither is ſaluation got by it, if it be obſerued; nor loſt, if it bee not obſerued: For it doth not belong to Man either to ſaue or deſtroy any man for his merits, but it is proper only vnto God. That God hath ordayned this, it is neither found written in the Old Teſtament, nor in the Goſpell, nor in the Epiſtles of the Apoſtles, in all which is ſet downe whatſoeuer God hath inioyned vnto men. It is therefore a Tradition of Man, and not an inſtitution of God, nor of his Apoſtles: As the A-

poſtle inſtituted *(rather)* that a Biſhop ſhould bee the Husband of one Wife; which he would neuer haue appointed, if it had beene adulterie for a Biſhop to haue at once a Wife, and a Church, as it were two Wiues, like as ſome affirme: Now, that which hath not authoritie from the holy Scriptures, is with the ſame facilitie contemned, that it is ſpoken: For, the holy Church is not the Wife, not the Spouſe of the Prieſt, but of Chriſt, as Saint *Iohn* ſaith, *Hee that hath the Bride, hee is the Bridegroome.* Of this Bridegroome, I ſay, is the Church the Spouſe; and yet it is lawfull euen for this Spouſe in part, to marry, by Apoſtolique Tradition; For the Apoſtle ſpeaks thus to the *Corinthians*, *Becauſe of fornications, let euery man haue his owne wife.* And I would that all men were as I am, but euery man hath his proper gift of GOD, one thus, another otherwiſe. For, all men haue not one gift, namely, of Virginitie, and Continency: But ſome are Virgins, and contayne; others contayne not; to whom he granteth marriage, leſt Satan tempt them through their incontinency, and they ſhould miſcarry in the ruine of their vncleanneſſe. So alſo of Prieſts, ſome are continent, others are in-

incontinent; and those which are continent, haue receiued the gift of their continence from GOD, without whose Gift and Grace, they cannot be continent. But those which are incontinent, haue not receiued this gift of grace, but, whether by the intemperance of their humour, or the weakneſſe of their mind run out into fleſhly deſires; which they would in no wiſe doe, if they had receiued from GOD the Grace and Vertue of Continence. For they alſo which are deliuered by the grace of GOD from the body of this death, feele another Law in their members rebelling againſt the Law of their minde, and captiuating them to the Law of ſinne, and compelling them to doe that which they would not. This Law therefore, holding them captiue, and this Concupiſcence of the fleſh prouoking them, they are compelled either to fornicate, or marry: whereof whether is the better, wee are taught by the authoritie of the Apoſtle, who tels vs *it is better to marry then to burne*. Surely, that which is the better, is to be choſen and held; now it is better to marry, becauſe it is worſe to burne; and becauſe it is better to marry then to burne, it is conuenient for thoſe which

contayne not, to marry, not to burne. *For marriage is good*, as *Auguſtine* ſpeaks in his Booke (*ſuper Geneſin ad Literam*) in it is commended the good of nature, whereby the prauitie of incontinence is ruled, and the fruitfulnes of Nature graced; For the weakneſſe of either Sexe declining towards the ruine of filthineſſe, is well relieued by the honeſty of marriage, ſo as the ſame thing, which may bee the office of the ſound, is alſo the remedie vnto the ſick: Neither yet, becauſe Incontinence is euill, is therefore Marriage (euen that wherewith the Incontinent are ioyned) to be reputed not good; yea rather, not for that euill, is the good faultie, but for this good, is that euill pardonable, ſince that good which marriage hath, yea which marriage is, can neuer bee ſinne. Now, this good is three-fold, the Fidelitie, the Fruit, the Sacrament of that eſtate; In the Fidelitie, is regarded: That beſides this bond of Marriage, there bee not carnall ſocietie with any other. In the Fruit of it, That it be louingly rayſed and religiouſly bred. In the Sacrament of it, That the marriage be not ſeparated, and that the diſmiſſed partie of either Sexe, bee not ioyned to any other, no not for iſſues ſake. This is

as it were the Rule of Marriage, whereby the fruitfulneſſe of Nature is graced, or the prauitie of Incontinence ruled. And this Rule of Marriage, and this three-fold good, the eternal Truth hath appointed in the order of his Decree, and that eternall Law of his, againſt which whatſoeuer is done, ſpoken, or willed, is ſinne; which *Auguſtine* in his Booke againſt *Fauſtus* the *Manichee* witneſſeth, ſaying, *Sinne is either Deed, Word, or Deſire againſt the Law Eternal.* This Eternall Law is the diuine Will or Decree, forbidding the diſturbance, and commanding the preſeruation of due naturall order; whatſoeuer therefore commands naturall Order to be diſturbed, forbids it to be conſerued, prohibits men to vſe Marriage, and to attaine to the threefold good thereof, Fidelitie, Iſſue, Sacrament; and commands them to breake that Rule of Eternall Truth, whereby the fruitfulneſſe of Nature is graced, or the prauitie of Incontinency ruled, commands men to abhorre thoſe things whereby naturall Order is held and maintayned. This Commandement, I ſay, forbids naturall Order to be obſerued, commands it to be diſturbed, and therefore is againſt the Law of God, and by conſequence, is ſinne:

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For, they ſinne that ordayne ſuch a command by which naturall Order is deſtroyed.

Theſe men doe not (it ſeemes) beleeue, that of the children of Prieſts, GOD takes for the building of his Citie aboue, and for the reſtoring of the number of Angels: For, if they did beleeue it, they would neuer ordayne ſuch a Mandate, becauſe they ſhould wittingly and ouer-raſhly goe about to effect, that the ſupernall City ſhould neuer be perfited, and the number of Angels neuer repayred. For if the ſupernall City be to be perfited euen of the ſons of Prieſts, and if the number of Angels be of them to be repayred, thoſe that indeuour to procure that they ſhould not be, doe (what in them lyes) deſtroy the ſupernall City, and labour that the number of Angels may not be perfited; Then which, what can be more peruerſely done? For this is done againſt the wil and predeſtination of him which hath done thoſe things, which ſhall be; for hee hath done in his predeſtination thoſe things which ſhall bee in effect; whoſoeuer therefore goes about to procure that GOD may not in effect doe thoſe things, which he hath done in his predeſtination, goes about to make void

void the very predeſtination of GOD. If then GOD haue already in his Predeſtination decreed, that the ſons of Prieſts ſhall once bee in effect, hee that goes about to procure that they may not bee in effect, indeuours to deſtroy the worke of GOD, becauſe he hath already done it in predeſtination; and ſo ſtriues to ouerthrow GODS predeſtination, and to gainſtand that Wil of GOD which is Eternall: For GOD would from Eternitie, and before all Worlds, create all men in the World, in that certayne Order wherein he pre-conceiued, and predeſtinated, to create them; Hee doth nothing diſorderly, Hee createth nothing in the World which Hee hath not fore-ordayned, by diſpoſing it in the Predeſtination of His minde that went before all Worlds. Whatſoeuer therefore is by Him created in this world, doth neceſſarily follow the Predeſtination of His minde prediſpoſing, and preordayning all things; becauſe it is impoſſible that ſhould not be done, which GOD from Eternitie hath willed and fore-ordayned to bee done; It is therefore neceſſary that all men ſhould bee created in that very Order, wherein He willed, and from Eternitie fore-ordayned; Or elſe, all men are not

created as GOD would haue them, nor as he fore-ordayned them; But becauſe this is inconuenient, it muſt needs bee that they are created as He willed from Eternitie, and fore-thought, and fore-ordayned; becauſe Hee hath done all things that He would, and neuer did any thing which Hee willed not from euerlaſting, and hath fore-conceiued in His certayne and vnchangeable Decree. For neither can his Will bee fruſtrated, nor his fore-thought deceiued, nor His fore-ordinations altered: Which, ſince it is ſo; need muſt it be, that as Laicks, ſo Prieſts alſo, of whom men are created, ſhould yeeld their ſeruice to the diuine Will and Preordination to the creating of them. For Parents are not the Authors of the Creation of their Children, but the ſeruants; who if they ſhould not yeeld their ſeruice, they ſhould (if it were poſſible) make void the fore-thought of GOD, and reſiſt his Ordination; which if they ſhould wittingly do, they ſhould offend the more, if ignorantly, the leſſe; not only againſt GOD the Father, but alſo againſt the Heauenly Ieruſalem, the Mother of all Saints, becauſe (what in them were) they ſhould not ſuffer thoſe to be created of whom it is to bee builded, and

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those things to bee prepared, whereby that Celestiall Countrey is bestowed. But from this offence their impotence frees them, because they cannot resist the Will of GOD, and crosse his Preordination. For the Will and Predestination of GOD is that eternall Law, in which the course of al things is decreed, and the patterne wherein the forme of all Ages is set forth, which can by no meanes be defaced; Not to yeeld our seruice then hereunto, is euill, because to yeeld it, is good, and especially if it bee done with a good intent; which is then done, when as Parents meete together in a desire of propagation of issue, not in an appetite of exercising their lust. Of propagation, I say, that both the present Church may be multiplyed, and the Celestiall City built, and the number of the Elect made vp, none of which could be done without such coniugall meeting. For if the first Parents of the Saints had continued all either Continent, or Virgins, no Saint had beene borne of them in the World, none of them had beene crowned with glory and honour in Heauen, none of them ascribed into the number of Angels. But since it is an inestimable good, that Saints are borne in the World, that they

they are crowned with glory and honor in heauen, and that they are aſcribed into the number of Angels: thereupon the fruitfulneſſe of Parents is more bleſſed, and their meeting holyer. So then it is better for them to haue begotten ſuch Children, then not to haue begotten them, and to haue brought forth ſuch fruit of marriage, then to haue beene continent, or Virgins, without fruit. Although it is good for ſome to be continent, or Virgins, namely, for them whom GOD eternally willed and preordayned to be ſo created in the world, that they ſhould remaine either in Continence, or Virginitie: For as hee hath eternally willed and fore-ordained that ſome ſhould be ſo created in the world, as that they ſhould yeeld the fruit of Marriage, and beget Children, ſo alſo hath he willed, and from eternitie fore-ordayned, ſome to bee ſo created, that they ſhould continue in Continency or Virginitie: And as thoſe other yeeld their ſeruice to the Will and Preordination of GOD, in the creation of children, ſo theſe alſo ſerue the Will and Preordination of GOD in conſeruing their Continence, and Virginitie; and hereupon is both the fruitfulneſſe of the one, and the Virginitie of the other

good,

good, and laudable; which if it did not yeeld ſeruice to the Will and Preordination of GOD, would be neither good nor laudable: For whatſoeuer is contrary to the Will and Preordination of GOD, is neither good, nor laudable. If therefore GOD willed and predeſtinated ſome to bee Virgins, others to yeeld the fruit of Marriage (for if all were Virgins, no Saint that now is, or ſhall be borne, ſhould either be now or hereafter borne in the World, neither ſhould thoſe Virgins bee at all, becauſe they ſhould not be born; for of the fruitfulnes of the one ariſes the others Virginitie) therefore is fruitfulneſſe a great Good, from which holy Virginity hath proceeded: Now that there ſhould bee ſome Virgins, and others that ſhould beare the fruits of Marriage, the Word which GOD ſoweth in their hearts, teacheth vs. For in the hearts of ſome hee ſoweth the Word of good fruitfulneſſe, yeelding the increaſe of Marriage, and in the hearts of others hee ſowes the Word of Virginitie; Thoſe then in whom hee ſowes the Word of Virginitie, they deſire to keepe Virginitie, but thoſe in whom hee ſowes the Word of Marriage, they deſire to yeeld the fruit of Marriage.

WHERETO I WILL adde for Concluſion the wiſe and ingenuous iudgement of *Eraſmus Roterodamus*; The rather, becauſe it pleaſed my Refuter to lay this worthy Authour *in our diſh.*

Habetur Tomo nono Op. Eraſ. pag. 982.

In his Epiſtle to *Chriſtopher*, *Biſhop* of *Baſill*, concerning humane Conſtitutions, Thus he writes.

Nam in totum quæ ſunt humani iuris, quemadmodum in morbis remedia, &c.

FOr *thoſe things which are altogether of humane conſtitution, muſt (like to remedies in diſeaſes) be attempered to the preſent eſtate of matters, and times. Thoſe things which were once religiouſly inſtituted, afterwards according to occaſion, and the changed qualitie of manners and times,*

times, may bee with more Religion and Pietie abrogated; which yet is not to be done by the temeritie of the people, but by the authoritie of Gouernours; that tumult may bee auoyded; and that the publike cuſtome may be ſo altred, that cõcord may not be broken: the very ſame is perhaps to be thought concerning the Marriage of Prieſts of old, as there was great paucitie of Prieſts, ſo great Pietie alſo; They, that they might more freely attend thoſe holy Seruices, made themſelues chaſte of their owne accord. And ſo much were thoſe Ancients affected to Chaſtitie, that they would hardly permit Marriage vnto that Chriſtian, whom his Baptiſme found ſingle, but a ſecond Marriage yet more hardly: And now that which ſeemed plauſible in Biſhops and Prieſts, was tranſlated to Deacons, and at laſt to Sub-deacons: which voluntarily-receiued cuſtome was confirmed by the authoritie of Popes. In the meane-time the number of Prieſts increaſed, and their Pietie decreaſed; How many

ſwarmes

Inter vos quanta varitas eorum qui castè viuunt? Nec enim attingo nunc secretiorum libidinum mysteria, &c.

swarmes of Priests are maintayned in Monasteries and Colledges? and amongst them how few are there that liue chastly? I speake of them which doe publikely keep Concubines in their houses, instead of their Wiues. I doe not now meddle with the mysteries of their more secret lusts; I only speake of those things which are most notoriously knowne to the World: And yet, when we know these things, how easie are we to admit men into holy Orders, and how difficult in releasing this constitution of single life? whenas contrarily S. PAVL *teaches* that hands must not bee rashly layd vpon any; *and more then once hath prescribed what manner of men Priests and Deacons ought to bee, but of their single life, neither Christ, nor his Apostles haue euer giuen any Law in the holy Scriptures. Long since hath the Church abrogated the nightly Vigils at the Tombes of Martyrs, which yet had beene receiued by the publike custome of Christians, and that for diuers Ages; Those Fasts, which were*

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wont to continue till the euening, it hath transferred to noone; and many other things hath it changed according to the occaſions ariſing: And why then doe wee ſo obſtinatley vrge this humane conſtitution, eſpecially when ſo many cauſes perſwade vs to an alteration? For firſt a great part of our Prieſts liues with an ill name; and with an vnquiet conſcience handleth thoſe holy Myſteries; And then the fruit of their labours (for the moſt part) is vtterly loſt, becauſe their doctrine is contemned of their people by reaſon of their ſhamefull life. Whereas, if Marriage might bee yeelded to thoſe which doe not contayne, both they would liue more quietly, and ſhould preach Gods Word to the people with authoritie, and might honeſtly bring vp their children, neither ſhould the one of them bee a mutuall ſhame to other, &c.

Cur hic humanam conſtitutionem vrgemus tam obſtinatè, præſertim cum tot cauſæ ſuadeant mutationem? Primùm enim magna pars Sacerdotum vivit cum mala famâ; parumque requieta conſcientia tractat illa ſacroſancta myſteria, &c.